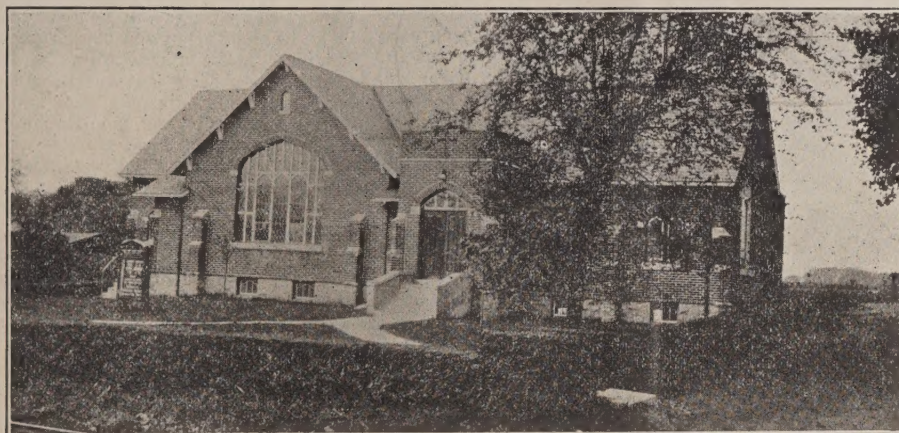
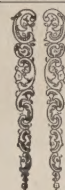


REFORMED CHURCH MESSENGER



GRACE CHURCH,
EDEN, PA.

The Rev. Walter C. Pugh,
pastor. (The Tenth An-
niversary of the Dedica-
tion of this fine edifice was
observed November 13th.)



THE REV. DAVID GREETHER,
Pastor of our Church at Magley, Indi-
ana, a congregation that "mothers
ministers."



EIGHT MINISTERIAL SONS OF THE MAGLEY, INDIANA, CHURCH

Back Row (left to right)—Revs. John L. Conrad, Portland, Oregon; Edward L. Worthman, Kaukauna, Wis.; Elmer C. Jaberg, Linton, Ind.; Rudolph Worthman, Freeport, Ill.; Albert L. Scherry, Orrville, O.; Otto H. Scherry, Vera Cruz, Ind.
Front Row, Matthew Worthman, Poland, Ind.; Chas. H. Reppert, Stony Plain, Al-
berta, Canada.

PHILADELPHIA, DECEMBER 8, 1927

INTELLECTUAL SNOBBERY

Frederick A. Sterner

One of the things that puzzles some people is the number of instances in which Church loyalty and activity decreases as secular education increases. We do not for one moment maintain that this is a general occurrence, but every Church in practically every city, town and hamlet, has had the experience of seeing a number of its young people gradually become lukewarm and indifferent as they progressed in high school and college. Every minister of the gospel every now and then marvels at the number of these high school and college graduates who seem to lose interest in the Church and Church activities. It is true that many of the uneducated become just as indifferent, but it is one of the glaring defects of secular education that it does not sufficiently develop the whole character in such a way as to avoid this. Our educational institutions so intellectualize their students that instead of making the individual's education four-square and complete so as to include the social and spiritual elements of his character, they actually send him forth so one-sided, or if we want to remember the prominence of the gymnasium and the athletic field at every institution of learning, we may say so two-sided as to aggravate instead of rectifying the adolescent tendency to throw over-board almost every established custom, institution and article of faith which in a number of cases is bound to include the teachings and doctrines in which they receive instruction in the Sunday School and the Church.

All this displays itself later in active life in the attitude which some educated people take towards the ministry and the Church in general. Some of them expect a minister to neglect the common, untutored mind which is in the majority in every one of his audiences and preach to them the same highly intellectualized messages they have been accustomed to hear from the college pulpit. Some seem to take the egotistic attitude of superiority, assuming that the average parish minister cannot in any way enlighten them or add anything to their intellectual accumulations. Many of them seem to forget that the minister also has a college degree and even more than that, and that most ministers are likely to have studied science and know equally as much about it if not more than they do. The Church today comes in contact with some college and high school professors, a number of college and high school graduates and some other intellectuals who seem in their attitude towards the Church to have developed chiefly from their education a kind of intellectual snobbery and a type of supreme egotism.

Perhaps the Sunday School of the past is not entirely without blame in having unconsciously assisted in bringing about this state of affairs. There has been in our Sunday Schools too much slavish copying of the methods of the secular schools. Knowledge has been and to a large extent still is the primary end. Our Sunday Schools have made the accumulation of knowledge of the Bible their chief purpose and then have failed so miserably in successfully realizing this purpose that they have rightly brought upon themselves the contempt of secular institutions of learning who can and do instill a knowledge with so much greater efficiency. It is not that we need less knowledge of the Bible. We need a great deal more. We have been making knowledge of the Bible the chief end without successfully realizing it. At the Summer School of Theology in Lancaster a few years ago one of the instructors stated that colleges were often taken to account for unsettling the young people in their religious beliefs; but, he said, "they come to us and are not even set up." Undoubtedly, there is some truth in that statement. The Church School must so "set up" the young that they cannot be

upset. Knowledge alone will not do that, at least, not merely a knowledge of facts.

Knowledge of facts must, therefore, be secondary. If we are to be spared from intellectual snobbery, those inclined that way should realize that just because they know more facts than others they are not necessarily superior to them. Knowledge must be considered as a by-product which by means of some of the newer methods in religious education can be secured in even greater quantities than has been the case when it was the primary end. And yet we do want primarily a certain kind of knowledge. We do need above all things a knowledge of Jesus Christ, not just facts about His life and message, but an acquaintance with Him such as we might have with a close friend, an elder brother or one near and dear to us. We feel that the one thing lacking in much of our religious education, both the old and the new, is the spiritual note. The old teacher-centered program magnified facts about the Bible. The new pupil-centered program magnifies practice and the living together in the right way. Under the old system we find them leaving us at the adolescent stage to turn upon us as intellectual snobs if they are fortunate enough to secure a higher education or forget all about us in the whirl of every conceivable form of pleasure. We expect that the new system will make a valuable contribution to religious education and to social life, but it, in itself, can hardly get us beyond a kind of a form of ethical culture. We need something more. We need that which will give dynamic power to our knowledge and our developed habits. We need a vital acquaintance with the living Christ. We must study the New Testament not simply in order to learn facts, not simply to find out what Jesus said and did, but primarily in such a way that from the gospels and epistles taken as a whole we can experience a fellowship and comradeship with a living Personality in such a way as to know under all circumstances what He would say and what He would do. If religious education is to be complete, it must help people to know how to experience religion. It is just this that so many intellectuals seem so woefully to lack, and as a result many who should be the leaders and best workers in the Christian Church hold themselves aloof regarding the religiously inclined worthy only of a contemptuous smile.

How shall we succeed in developing this in the children as they grow up into manhood and womanhood? We frankly admit that we have not yet found much that we should like definitely to offer. Some day we are sure that we shall not simply see the light, but we shall also find the way. In the meantime we should urge not less but more facts, illumined by experience in everyday life. We would accept with gratitude every help in putting the teachings of the New Testament into practical living. Nevertheless, we feel that teacher-centered programs and pupil-centered programs must be combined and given real power and life by that which will enable the individual to say, "I live, yet not I but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me."

THE EASTERN SYNOD

(Continued from the "Messenger" of Nov. 24)

Cedar Crest College at Allentown reported 187 students enrolled and the necessity for the erection of a new dormitory building. The report of the Standing Committee noted with appreciation the rapid growth and the public recognition which this institution merits and is receiving. Synod approved a plan for financing the proposed new dormitory building, the erec-

tion of a central heating plant and the present indebtedness of the College by the creation of a bonded indebtedness of \$525,000, and requested pastors and people to open the way for President Curtis and his field associate, the Rev. George W. Spotts, and other representatives to present the needs of the college and to secure the personal interest of parents of girls within the bounds of the Synod and of other benevolently minded friends of an educated Christian womanhood through whose benefactions the increased support might be solicited and secured. An apportionment of 15 cents per communicant member was approved for another Synodical year and the hope expressed that it be paid in full by each of the constituent Classes. The Hon. Webster Grim and Rev. Franklin H. Moyer were nominated to succeed themselves as members of the Board of Trustees and Elder E. S. Fretz was nominated to fill the unexpired term of Elder Edw. H. Reninger, whose death was noted with sorrow.

The Standing Committee on Phoebe Home at Allentown recommended the erection of a proposed Administration Building calling for the expenditure, including supplementary changes, of not less than \$250,000. Synod authorized the Trustees of the Home to make a campaign for the funds necessary to carry out the proposed building operations; approved its continuation of Visiting and Donation Day on the second Thursday in June and the encouragement of gifts on Mother's Day for the benefit of the Home throughout the Classes and congregations of the Synod. The annual apportionment of \$1,700 to provide the interest on the present indebtedness of the Home was again authorized and the implicit confidence of the Synod expressed in the superintendent and the management of this excellent institution of the Reformed Church.

Bethany Orphans' Home at Womelsdorf was appreciatively commended to the congregations of Synod, through the several Classes, for continued support through prayer, the liberal gifts of congregations and Sunday Schools at Christmas time and the generous bequests from those disposing of their means through wills, etc. Synod voted to hold in grateful remembrance the inestimable services of Dr. Wilson F. More and his family and to express its full confidence and sincere desire to co-operate with Rev. Harry C. Kehm, the new superintendent and his devoted helpmate, in every possible way, for the care of the 233 orphans now dependent upon Bethany Home for their Christian nurture. Synod especially requested that pastors co-operate with the superintendent in finding suitable help from time to time to meet the needs of the Home, in the way of workers and teachers.

Home Missions received kindly consideration. Special interest was aroused by addresses in the interest of the three mission fields selected to be the recipients of the Home Mission Day Offerings for this year. The needs and opportunities of the Reformed Church located at State College were vividly and appealingly presented. The recommendation to undertake the raising of \$75,000 for the work at this promising center of young life was unanimously adopted. The appeal to support a teacher at Bowling Green Academy, Kentucky,—the only work among the colored folk of our land in which the Reformed Church has thus far been interested,—was commended to the members of our Churches; pastors and consistories were urged to co-operate with the Board in the promotion of Evangelism and Social Service as well as in the development of the work of the country Church. The purchase of Home Mission Bonds bearing 5% interest was advised as a safe investment and the giving of Church Building Funds, as an evidence of Christian gratitude by those whom God has

(Continued on page 21)

VOL. CI., No. 2

PHILADELPHIA, PA., DECEMBER 8, 1927

Whole Number 5042

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School
Board of the Reformed Church in the
United States, The Rev. C. Clever, D. D.,
President; The Rev. C. F. Kriete, D. D.,
Vice-Pres.; The Rev. Paul J. Dundore,
Ph. D., Recording Sec'y.; Prof. C. O.
Althouse, Treasurer; The Rev. Paul S.
Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The Rev. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*The Rev. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental
Editors:

The Rev. THEO. F. HERMAN, D. D.

The Rev. CHARLES E. SCHAEFFER, D. D.

MRS. H. W. ELSON

*Business Department*GEORGE W. WAIDNER, *Circulation Manager*MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

SHALL WE SEND OUR CHILDREN TO CHURCH?

This is the title of an article in the *Atlantic Monthly* for December, written by a New York lawyer, M'Cready Sykes. It is an unfortunate question, for it suggests the all too common habit of certain parents to say, "Go" to their boys and girls, instead of the more honorable and persuasive word, "Come." Growing children will increasingly feel and say that it is a sort of outrage to be compelled to go to Church, when the example set by their parents is dead against their precept. No better way has yet been invented of keeping the young people in the sanctuary than by building a wall of fathers and mothers between them and the door.

In seeking to answer his query, Mr. Sykes does not seem to be fully persuaded, but gives evidence of a sincere purpose to find the right answer to a problem which, according to the *Atlantic*, is "agitating conscientious parents more than any other." He fears that often the Church which children would have to attend cannot fairly be described as "the house of God," or its pulpit utterances divinely inspired. He gives a picture of some of the intellectual poverty, the theological obscurantism, the lack of love which have so stained the pages of Church history. He wonders if children today should be asked to accept words and phrases commonly used in the Churches, which have lost all sense of reality and really demand the submergence of reason to a mixture of tradition and superstition.

The fundamental appeal of Christianity, he says, is "as a way of life—the spiritual interpretation of the universe in the light of a great Personality." It is possible, he suggests, that attendance upon the established rites and ceremonies of the Church may, for our sophisticated younger generation, serve rather to dull their ears to the perpetual freshness and vitality of Christianity's appeal than to make them more Christian. "In too many places in the Church, its spokesmen do not meet us with intellectual integrity; we should be shocked to have our children follow along their path." This is a serious indictment by a modern father. Tho we may agree that he is not altogether fair in assaying the Church of our time, and may be judging all by a few which have disappointed him, there is a sting in his complaint which we cannot ignore.

We are glad that Mr. Sykes confesses that "even among those who find themselves not altogether in sympathy with the Church's pronouncements, it is a commonplace that *nothing is at hand to take its place.*" He concludes in these

words: "Whether Protestantism can so interpret the life and work of Jesus of Nazareth as to restore the radiance of a personality that it is not hard to think of as yet potent to transform and save the world—this is the momentous question our Churches have at their door. Is there hope of it in dogma, in the reverent repetition of manuscripts, however sacred, in the tradition of prayerful recitals of thanksgiving and avowals of utter unworthiness, in the ecstasy of assurance of personal salvation by acceptance of a vicarious sacrifice—is there hope of it in these, or indeed is there hope that these will appreciably impress the spiritual consciousness of our children? Frankly, *we should not like to see our children led or inspired by them.* Yet here are the children, waiting outside the Church door. Impelled by the most powerful of traditions and the affections of a lifetime, most of us, perhaps, too old now to be eager to break the ancient ties, send our children within the door. How long will they stay there?"

What answer is *your* Church giving? How long are they staying, most of them?

* * *

THAT CENTENNIAL NUMBER

Reactions are beginning to come in with regard to that 52-page issue, which marked the opening of the MESSENGER's second century. We hope you liked it. As a matter of fact, it meant a great deal of extra work as well as considerable expense. But if our celebration of so significant a birthday meets with your approbation, we shall feel more than repaid. The centenary observance has served also to reassure us about the good will and confidence of many friends, whose kindness is as the very breath of life to us. We believe that Church Paper Day is being more generally observed this year than ever before, and our Centennial has much to do with this renaissance of vital interest on the part of pastors and people. Anxiously shall we now await the verdict of new subscriptions and an increased number of readers. Surely all this effort must not be permitted to evaporate just in a few complimentary words—or a supreme opportunity will be frittered away. The intensive effort to secure subscriptions and gifts is to continue until next June, under Dr. Schmidt's leadership. Much will depend upon the determination of our spiritual leadership to make this important matter the subject of earnest and definite prayer and effort. *We simply must not fail.* How can anyone read that Centennial Number and fail to be impressed with the imperative nature of this service?

It is indeed difficult to find any words at all adequate in attempting to express our thanks for the many good words spoken of the MESSENGER and its ministry of usefulness. We are feeling very humble these days and questioning our hearts to ask if it is possible to maintain such a high plane of appreciation. Never have we felt more utterly dependent upon the Divine wisdom.

It is always regrettable when some of the messages intended for a special issue arrive too late for publication. Perhaps we may be pardoned for inserting here a belated but welcome word of brotherliness from the Editor of that great journal, *The Christian Century*, the religious weekly most widely read among the clergy of all denominations. Apart from its gracious references, we confess it to be comforting to us also as a revelation that other editorial desks besides our own are, at least occasionally, cluttered up. It is as follows: "I have just discovered under a disorderly heap of things on my desk a letter from Dr. Schmidt, asking for a few words of greeting to be used in the Centennial Number of the REFORMED CHURCH MESSENGER. I am greatly disappointed that this letter was misplaced. It is now too late for me to be honored by inclusion among those present at your party. I am so sorry because I have read the MESSENGER ever since you became its editor with constant satisfaction and benefit. You are indeed to be congratulated on the splendid work you have done. The spirit of all your work is admirable, and the intellectual quality of the MESSENGER under your guidance makes it one of the most stimulating of our religious papers. Here's to you for at least another ten years. By the end of that period I hope to be around and will wave you my good wishes for yet another decade. Very sincerely yours, CHARLES CLAYTON MORRISON."

* * *

PLAYING THE GAME

Now that our great American football season is about over, the Associated Press reports show that about 30,000,000 attended the college games, and that the total "gate" is conservatively estimated at \$50,000,000. Millions of others, of course, enjoyed the big battles of the gridiron warriors by way of the radio, making an audience of unprecedented proportions in one season for any sport. Truly this is a rich country, and a pleasure-loving people. It is to be hoped that the great body of college students can now buckle down to something like a normal and natural academic task. Is it too much to ask, also, that the great army of Church members who contributed so considerable a proportion of these \$50,000,000 paid to see the football games of 1927, should "play the game fairly" when it comes to meeting the small budgets of our Churches in the Every Member Canvass? Who can explain why it is that a dollar contributed for religion looks so much larger to many folks than five or ten dollars spent on a joy-ride or a show or a game?

* * *

THE "RELIGIOUS PRESS DIGEST"

In an editorial comment on the value of a monthly publication issued in Milwaukee, Wis., the *Religious Press Digest*, edited by Carl L. Zimmerman, price, \$1.50, *The Living Church* (Protestant Episcopal) emphasizes the value of such a magazine, which is described as a "condensation of sapient articles and significant information gleaned from the periodicals of the various religious groups," thus providing a composite feast of good things culled from the journals of all denominations.

Asserting that this monthly does for the religious press what the *Literary Digest* does in other fields, the *Living Church* goes on:

"Lausanne revealed how little the different factors know of the current thought in each of the religious groups. Nor is this strange. Churchmen will realize how impossible it is for them generally to keep up with the current thought of the different denominations. Even if their principal papers were available to them, few would or could give the time to read them regularly or to extract the articles of general

value from those that are only denominational. Yet as we delve through our own exchanges, it frequently occurs to us how real a loss it is to the intellectual and religious world that particular papers in the *Congregationalist*, the *Commonweal*, *America*, the REFORMED CHURCH MESSENGER—which is just celebrating its centennial—and other denominational papers will not be seen beyond the borders of a single denomination. So, also as to *The Living Church*, we are sometimes so egotistic as to feel that occasionally there are articles and even editorials that might with profit be read by a larger constituency than its own subscribers, while the *Churchman*, the *Southern Churchman*, the *Witness*, and our monthly magazines frequently have papers that our own readers would be glad to see. Yet there is a limit to the number of even our own Church periodicals which a single individual can take. The *Religious Press Digest* comes to our rescue by reprinting each month a good synopsis of the principal papers of the religious press of the preceding month, and the difficult task of condensation is invariably well done. How varied are its sources will appear when we state that the October issue quotes at least one and in many cases more than one article from one Anglican, one Baptist, one Christian, one Congregationalist, two Episcopal, two general, one Lutheran, one Methodist, two Presbyterian, one Reformed, two Roman Catholic, and one Universalist periodicals. In 32 pages we have in this manner an admirable summary of the religious thought of the month."

We are inclined to agree in this plea. There should be a wide sphere of usefulness for a magazine of this sort. We feel that it would make for genuine broad-mindedness to receive in this way the views of so many groups of Christians. As the *Living Church* generously suggests, each of us would like to give an inter-denominational scope to the best things he may write; and in a wisely-edited digest of this sort we ought to find a chance to do this effectually. We should be glad therefore to lend moral support in encouraging so worthy a venture—namely, to provide a unique clearing-house of religious thought from many sources, which will serve to give a well-balanced picture of the most influential religious views of our generation. Whole-heartedly do we wish success to this Christian layman, Mr. Zimmerman, in his effort to cull the best and most representative mental and spiritual pabulum from the religious press, and we hope that open-minded men and women will give it the substantial support it deserves.

* * *

FAITH

In a very real sense, faith is insight and daring; vision plus valor. It is the courage to venture—to move out into the unknown with assurance and hope.

Its true personification is to be seen not in a man standing up and blindly repeating a creed, nor in the individual who packs his intelligence in moth balls and offers himself a ready prey to all sorts of impossible notions.

Its true personification is to be seen in an Abraham setting out, in answer to the divine voice of inner conviction, for an unknown country—not knowing whither he is going; in a Robert Louis Stevenson, racked with pain on a sick bed, crying out: "I believe in the ultimate decency of things; yea, and if I should wake in hell I would still believe it;" in a Donald Hankey suffering the horrors of cruel war and betting his life that there is a God; in Jesus of Nazareth, turning His back upon kingly crown, pouring out His life unstintingly in daily service to common men, and setting His face resolutely toward the Cross.

—W. F. K.

* * *

A SQUARE DEAL FOR THE MANY

The Philadelphia Rapid Transit Company is certainly one of the most interesting corporations in America. Some of its industrial adventures read more like romance than matter-of-fact business. There is no dearth of critics, who find fault both with the management and with the service rendered; but on the whole there is a pretty general disposi-

tion to voice approval of the relations of the employers and employees in this corporation as one of the finest manifestations of "the practical application of the Golden Rule in industry" which our country has seen.

One of the common practices of this corporation is its use of placards, some of which are striking enough to cause many folks, even in this reputedly "calm and unruffled" city, to sit up and take notice. Someone has recently written of this City of Brotherly Love that "Philadelphia is the most tranquil of cities, and its tranquility is all the more impressive because one feels the presence, below the surface, of such tremendous power. It seems, sometimes, like a serene and beautiful woman who has long since discarded her Quaker garb for more fashionable garments, but whose gray eyes, beneath her smartest hat, are always calm." It is to this city that the P. R. T. appeals with its placards, which are frankly intended to influence public opinion.

The latest message staring us in the face as we board the trolley cars in Philadelphia is this, "*Give the 80% a square deal!*" Each car-rider is told by this slogan that he is "one of a million workers and shoppers who use the service of the Transit Company 2½ million times a day." Delays to street cars mean a loss of countless hours to the great majority of the people. It is, of course, a fact that the voice of 80% of the people should be, and can be made to be, the strongest influence in the community. But usually that voice is inarticulate, and the remaining 20%, who do not have to use the street cars, dominate the situation. Residents in this city know, for example, that when the "No Parking" rule was enforced for a brief season last spring on two of our principal business streets, car riders saved about 14 minutes on every return trip on these streets between the Delaware and Schuylkill Rivers. Today, with the "No Parking" rule abandoned, the torn-up streets due to the building of new subways, the long lines of automobiles permitted on car tracks, and other abominations allowed by the officials, it takes the majority of citizens just about twice as long to get from their homes to their business as it should take. In consequence many fuss and fume about having "rotten transit" instead of rapid transit, and put much of the blame where it does not belong. If one were to add up the time lost by the 80%, it would doubtless be amazing, and inasmuch as "time does mean money" for many of them, the amount of financial loss involved is tremendous.

In a democracy like ours, it is undeniable that "the greatest good to the greatest number" should receive primary consideration. Can we claim to be democratically governed as long as the unquestionable interests of the 80% are made subordinate to the supposed interests of the 20%?

* * *

MESSAGES TO THE PREACHER

We have frequently seen messages engraved on the front of the various articles of pulpit furniture, which were visible to the congregation but not to the preacher. In the beautiful new Grace Church, at Akron, Ohio, the messages on pulpit and lectern, however, are graven in the rear, and are evidently intended to be a challenge to the preacher as he sits behind them. In the early part of the worship, when the preacher is seated behind the lectern, he faces this great affirmation: "MY WORD SHALL NEVER PASS AWAY." Surely this message should make any conscientious man feel more seriously the sacred obligation which rests upon him to read the Scripture Lessons with unction and understanding. It is difficult to explain why some ministers read the Scriptures at all in a Church service; they do it in such slipshod fashion, either racing through it or droning over it and giving the impression that it is not considered of any particular importance. In not a few cases there is a wrong emphasis, at least in every other sentence, which seems to indicate that the reader has failed to grasp the meaning of what he is reading. It should be considered a high and holy duty so to read the Lessons from the Word of God that they will have the best chance to grip the hearts and

minds of the people and thus to authenticate their everlasting truth. It is a solemn responsibility to read aright these "wonderful words of life."

Moreover, when the minister sits behind the pulpit in this Church, he is face to face with the graven challenge, "SIR, WE WOULD SEE JESUS!" How is it possible for any pastor, who is really in earnest, to be unmoved by such an imperious summons? If he has been tempted to discuss merely petty and trivial things, or to exploit a questionable jocosity and flippancy in the pulpit, this is a stern warning with regard to the basic need of mankind. But, more than that, it is an appealing cry for help, which summons forth the best that is in a man, which puts him on his mettle to be and to do his best, which sets him to fervent prayer that he may not merely give stones to those who are asking for bread. It reminds us of Ian Maclaren's story, "His Mother's Sermon," which tells how the young minister threw away his scholarly discourse, intended in part to exploit his own intellectual powers, when he had a vision of the request of his dying mother that he should not neglect to "speak a few good words for Jesus Christ," and how he went into his pulpit with soul on fire to make his hearers see no man save Jesus only. Would it not help every one of us when he begins to preach, if he can have before his mental vision the picture of needy souls calling to him, "Sir, we would see Jesus!"

* * *

LAMP-LIGHTERS

It is a striking and beautiful saying of the Scriptures that "the spirit of man is the candle of the Lord." We are indebted to the *Christian Advocate* for passing on this further suggestive word by the inimitable Sir Harry Lauder: "I was sitting in the gloamin,' an' a man passed the window. He was the lamplighter. He pushed his pole into the lamp and lighted it. But he went to another and another. Now I couldn't see him. But I knew where he was by the lights as they broke out down the street, until he had left a beautiful avenue of light behind him."

We may recall how when the Protestant martyrs, Ridley and Latimer, were burned at the stake in England, it was their overwhelming faith that their funeral pyre would "light a candle that, please God, should never be extinguished." So it was said of John the Baptist that "he was a burning and a shining light;" and of One greater than John it was testified: "In Him was life, and the life was the light of men." He was "the Light that, coming into the world, lighteth every man." What marvelous candles have been lighted through the years by martyrs, confessors, and all faithful "soldiers of the common good." It is true to say that "there is hardly a community in the land in which the tapers lighted by saintly lives are not still burning."

Surely, the Church paper that is faithful to its trust is a real lamp-lighter. We cannot be too grateful for the kindly testimonies which filled the pages of the Centennial Number of the MESSENGER. It almost overwhelms us with a sense of the seriousness of our responsibility, and we earnestly pray that this paper may continue to light the candles of love, loyalty, and service in many a life.

Every faithful pastor is a lamp-lighter, who makes life's pathway radiant for many of his fellows. No one has more opportunities than he to illuminate darkened minds and hearts with a heavenly glow, to bring new light and warmth into the shadowed souls of other men. Bringing them into touch with the Sun of Righteousness is a joy unspeakable and full of glory. It is a ministry too, in which the men and women of the Churches are called to share. Because "the night is dark and we are far from home," every follower of Jesus should consider it the highest privilege, as well as the greatest duty, to share in this ministry of illumination and thus leave behind him a trail of wondrous light.

The Parables of Saled the Sage

THE PARABLE OF THE TRUNKS

We were in Paris, I and the daughter of Keturah, and we made some Purchases. And as we walked in the Rue de Rivoli we beheld a shop where they sold Trunks, and we went inside. And there was no one there, but a Damsell who had a shop next door ran in, and sold us a Trunk. And I bought one of Cowhide, that had a look of Distinction. And the daughter of Keturah said, I think it was for that Little Saleslady thou didst buy it, for she was so eager to make a sale while the Proprietor was away.

So we made other purchases as we traveled and the Trunk was full.

And we came to London, and she said, We must purchase something for my brothers.

And I said, We will walk in Picadilly.

And she said, We must have some more things for the Children.

And I said, There are places in Oxford Street.

And she said, There still be some things for the Girls.

And I said, There is Liberty and Peter Robinson and Selfridge and the whole of Regent Street. And we shall need another Trunk, and this shall be for thee.

So we walked in the Strand, and we came to a place where they sell Trunks. And the salesman showed us

trunks with Round Corners, and Wooden Hoops, and Canvas Cover of Yellow or Green.

And I said, They look like Third-Class Steerage.

And he said, For service, I can sell thee no better trunk.

And I said, We do not buy a Trunk in London every day. Let us see one that is more Attractive in Appearance.

And while we were looking, another Salesman passed by, with a young man, and the young man paused and inquired the price of the Trunk we were looking at, and said, Something less Expensive will answer. And he bought the Trunk we had been looking at before.

And he said, Mark it "H" and send it to Buckingham Palace.

And he paid for it and went out.

And I said, Though on pleasure Prince Henry is bent, he hath a frugal mind.

And the salesman said, The Prince of Wales hath all the money; Prince Henry hath very little.

And I said, This business of being a Prince is not what it is cracked up to be.

And as we walked away, the daughter of Keturah said, It will be interesting to remember that Prince Henry hath the Trunk that I rejected and I have the one that he admired.

And I replied, His father cannot write a Parable with which to pay for it.

And she said, He did not have a Coat of Arms painted on it. He ordered it marked "H."

And I said, That also was inexpensive. They could use an "H" that the salesmen had dropped.

Russia Revisited

(A Vital Narrative Written by a Russian Woman Who is Now the Wife of an American)

Seven years ago I left my home town in Russia, while the Civil War was still on. For one who was confined to a small city and belonged to no political party, life at that time seemed very hard and even hopeless. There had already been 13 changes in government in our part of southern Russia—the western part of Ukraine. At the time I left the 14th change was expected! A new change meant more gunfire, bombardment and all the hardships that civil war brings with it.

In the summer of 1920 I had a chance to leave Russia with a family of friends. I seized the opportunity as life seemed very terrible at that time and I could not see an end to those conditions. My family, however, decided to remain, as they were afraid of the risks and uncertainties of emigration.

Since that time, living in Poland, England and the United States I had heard many dreadful things about Soviet Russia. My mother wrote me letters too, but it was impossible to reconcile all the different stories one heard. I became very anxious to see the old country with my own eyes. Finally I was able to go in the summer of 1927. It was a great adventure to see the country in which so many fundamental changes had taken place.

Approaching the border I was prepared for all sorts of unpleasant experiences. My friends in Poland told me that I should even be ready for an arrest. To my surprise the peasants in the fields, as I saw them through the window of my train, looked quite as well dressed as those in Poland. To my astonishment the first Russian station had a very peaceful and pleasing appearance with its window boxes full of beautiful flowers. The cus-

toms officials were very friendly and efficient and gave me full information about trains and schedules. I reached my home town about midnight the same day. After a half hour's ride from the station the driver of my droshky stopped in front of my old home.

The first thing I noticed was a barefooted peasant woman who ran out to take my luggage. I was astounded to recognize in her one of our old servants. My mother ran out to meet me and there was another surprise for me. She looked as pink and dark-haired as seven years before, and perhaps a little fatter. A hearty meal of the best Russian cooking convinced me immediately that the famine days were over! We spent several hours that night over the tea cups discussing what had happened to us during those seven years.

I found that the two houses of my mother which had been nationalized had been given back to her and that she was even able to sell one of them. In the house where she formerly lived alone with my sister, are now living several other people. As my city is now the new capital of the district, it is more overcrowded than most Russian cities of its size. Rents are of course paid to my mother by persons living in her rooms, the payments varying according to the wages received by the occupants. For example, a man who earns 200 rubles a month will pay for the same space twice as much as the one who earns a hundred. Although wages are not high compared with those in America the cost of living, especially for food, is lower in the Ukraine. For example, excellent black bread may be had for 3 cents a pound and white for 4½. A live chicken costs 20 to 15 cents. And a good movie in the

theatre of my city costs 17 cents. Other prices were correspondingly low except for textiles, but the cooperative stores were full of peasants buying all the cotton cloth they could get. The condition of the peasants, as a matter of fact, is improved in many ways. For example my mother's servant who comes to help her a couple times a week is very proud now of the fact that her three sons are getting educated and one of them is on his way to being a doctor. She herself never had any such opportunity and can neither read nor write. She told me one of the adult schools in her village offered to "liquidate" her illiteracy, but she thought she was too old to learn.

Walking about the city was an extraordinary experience. There are more people on the streets than formerly as the population has increased about 10,000 and is now over 50,000. Many of the smaller houses looked somewhat shabbier than before but on the other hand all the big public buildings were newly repaired and painted, and quite a few new homes were under construction as well as stores and shops. The streets were surprisingly clean. Metal cans for rubbish appeared at every corner—quite an innovation as we had never had them in our town before. The same condition I found in all public gardens, parks and squares. I was anxious, of course, to see what had happened to the houses of some of my friends and some of the notable people of the city who had left the country. One of the grand mansions is now a museum of Ukrainian Art. Another, formerly occupied by a close friend, and possibly the most attractive house in the town overlooking the river, is now called "The Home of the Child" for orphans and foundlings under two years of age. In

charge of it is a woman doctor and the institution is run according to the most modern and scientific methods. The garden is now used as a summer playground for the children of members of the Medical Workers' Union—doctors, nurses and others. The house on the opposite corner, formerly occupied by a very rich family of four, has been remodelled inside and is now used as a polyclinic. This is also an entirely new enterprise for our city, and I was specially interested in it in view of my experience in clinics and hospitals in New York. I found it immaculately clean and well equipped. The department for the care of mothers and infants was the most striking of all. It was in a separate house in the garden and had a lecture room with excellent, colorful posters on its walls. While the mothers waited to see a doctor, a nurse teaches them health habits and lectures them on the care of infants.

On the same street I discovered a tuberculosis dispensary and a venereal dispensary. I visited all of them and talked with the doctors, and found them all very much concerned with the prevention of disease and with health propaganda. Everywhere you find posters which teach the peasants and the workers in a simple way the rules of healthy living. One of the houses of a former general is now given over to a sanitarium for tubercular people. Every big yard that I knew before as a private garden is now used as a summer play place for children or the summer club of some union. These were equipped with reading rooms, games, movies and many other wholesome entertainments. All these social institutions were entirely new to me.

There is also a remarkable development of sports or as they call it "physical culture." All along the banks of the river there are many more swimmers than I had ever seen before. All outdoor sports are very much encouraged by doctors as a measure of disease prevention. Doctors are chiefly engaged in hospitals and dispensaries and, having little private practice, are no longer interested in encouraging disease.

I also went to see my old school. It was just repainted and looked better than ever. I happened to meet my former teacher of geography. She told me that she didn't like the change at first, the schools were rather poor immediately after the revolution. But now they improve very much because new methods of education have been introduced. She also told me that she used to teach just because it was her paid job to do so, but that now she goes to school with real joy. She also says that the children are now much happier in the schools as they have more creative expression. She approves of the co-educational system that has been introduced in the higher schools since the revolution. She added, "The children now

are much more interesting than you were. Their compositions, for instance, are more mature and original. It is a pleasure to read them. And yet these children didn't have the native opportunity that you had, being chiefly children of workers and peasants. They are also much more practical than you ever were."

The stores on the main street of the city looked somewhat different. I found very few private stores. Most of the important ones had become cooperatives as this movement is growing steadily. These stores were always crowded as the people know they can get better and cheaper service there than in the petty private stores.

All the churches that I knew in the old days were just as I left them—three Greek Orthodox churches and one Roman Catholic. People go to church as they used to and nobody interferes with them in any way. The only change is that the Greek Orthodox churches are no longer subsidized by the government as under the Tsarist regime when they were almost a part of the government apparatus. At the same time those sects which were previously persecuted by the old government are now enjoying complete freedom. For example, one Sunday morning as I was walking in one of the side streets of the city I heard the strains of a good Baptist hymn coming out of what seemed to be the parlor window of a large white house. When I examined further I found the sign "First Baptist Church." I was surprised, for I had never heard of this sect in the city before the revolution and this house I had known as a private residence.

I stayed a whole month in my city and had a chance to talk to many different people about their lives in Soviet Russia. Many who belonged before to the leisure class and were quite wealthy before, do not like the change, especially the old people. They admit that they liked it better when they had several servants instead of working themselves, and that they prefer a whole big house to themselves rather than to share it with other people who, under the old regime, in spite of hard work, did not have the same chance to live in healthy surroundings. However, some of the older folks adjusted themselves to the new conditions. My sister's mother-in-law, the widow of a tsarist general, is always full of fun and energy. She likes to contrast her condition before the revolution and now. She told me many stories about the balls she attended and the society life she led before. And she also enjoys telling thrilling stories about the revolutionary days. In spite of losing all of her wealth she never complains. One of her sons married a girl who is a physician and a Communist. This girl has tuberculosis as a result of an experience during the Civil War. While attached to a Red Cross train she was captured by the White Guards, the troops fighting against the

Bolsheviks. As soon as they found she was a Party member she was dragged out of the train with some others, thrown in the snow between the rails, and beaten until she was unconscious.

The old lady is extremely fond of her Red daughter-in-law and she thinks that life is more just and nearer to Christian ideals of sharing things than it was before. Her own daughter also married a Communist. This daughter told me how her experience during the famine had taught her how easy it is for one to become a thief if you are not able to get work and have hungry children at home. She was stealing food herself, not seeing any other way out of her predicament. She says she understands poor people now and their temptations, and does not judge them as severely as she did when she was rich and before she had experienced any hardships. In spite of the loss of her superior position and wealth she is not bitter.

Those, however, who were always earning their living by hard work find life much easier now. About 90 percent of the people who work belong to some kind of a trade union. This gives them many privileges and opportunities. They have free medical treatment for themselves and their families. They can be sent to a rest home or a sanitarium without cost. They receive at least two weeks' vacation annually with full pay. All working women have two months' vacation before and two months after the birth of a child with full pay, as the health of the nation is given the greatest attention in the laws known as the Labor code. Much has been done in eliminating illiteracy. Everywhere there are clubs and libraries and reading rooms organized by different unions to meet the educational needs of their members. Thus the life of the average person is much more full and socialized than it was before. I could scarcely believe my eyes when I found that persons who a few years ago could neither read nor write, are able now to talk about different sides of human life with a clear understanding and keen interest. One peasant woman who works in the city told me with joy that in the house of a former land owner there is now a big school, library and club for the peasants of her village. "There is more joy now in our lives," she said. "We do not have to work so hard and we can get education. When I was a child my father sent me to school. But they only taught me to read and write. Now they teach the children about the earth and stars and sun and everything. Sometimes I lie awake at night and do not believe myself that this is all true."

These months in my home town have convinced me that the majority of the people are much more happy and satisfied under the new conditions than I had expected.

—D.

The Church's Recreation Program

THE REV. SAMUEL E. MOYER, A. M.

Much has been written about the nature, purpose, place and need of recreation in the Church; but at no time have I met with a program of recreation for the Church. Let us begin with an effort to define our subject.

1st—The Church. The Heidelberg Catechism defines the Church as a "chosen communion in the unity of true faith." It further says, it is holy, universal, constituted of saints, all of whom are baptized into Christ; and that each member thereof is bound to use his gifts for the welfare of other members. So the great body of believers in Jesus Christ, as their Lord and Savior, in life and death, now living, constitute the Church.

2nd—Recreation. Here there is a great divergence of interpretation. The general thought is that of play, pastime, enjoyment of leisure hours, pleasure, relaxation, refreshment after toil, diversion. Worthy as these may be, I prefer to emphasize the thought of re-creating—creating again, revitalizing, reviving, refreshing, imparting new vigor. Recreation is a setting-up exercise, rebuilding the walls, renovating the ruins, spiritual rejuvenation, is of prime importance. Physical recreation is not condemned, but is made secondary in importance.

The Church needs to be alive; but with it all there is the necessity to bridge slumps, to inspire courage, to promulgate

the spirit of "Let's Try", to encourage victorious effort. We, therefore necessarily exclude the thought of turning the Church into a bedlam of physical activity, that seeks only the applause of worldly success. Generally speaking, recreation is any activity that fits us to do our work better.

3rd—Program. By this we mean any pre-arranged plan of course of procedure, a program defines the steps and aims of a course or movement.

To construct a program for all of Christendom, though not impossible, is beyond my limited capacity; so I must limit my thought of a program to the branch or family of the Church we call

our own—The Reformed Church in the U. S.

The challenge of my subject is to give a plan or course or proceeding for the great body of believers in Christ Jesus, known as the Reformed Church in the U. S. to re-create itself, to revitalize its life, and keep itself fit for its task. I humbly wish I were equal to the challenge; for that would mark the beginning of a revival that would shake the very foundations of the world, and silence the chaotic murmurings of a society that does not recognize God's right and place in every act and interest of man.

God is the creator of all things, man included, and as such He has an interest in every thought and act of man. Our life's record is the resultant of all our thoughts and actions from the cradle to the grave, as the great cash-register of time will compute it on the Day of Judgment. Nothing in our lives is foreign to the will and wish of God. So this process of re-creating must touch every interest of man if the mission of the Church is to be faithfully performed. The Church has a right as well as a duty to capitalize every interest of man to stimulate the activity and usefulness of the Church.

There is no reason why the Church should not recognize the leavening influence of the public school, the Grange, the fraternal organizations, the local government and even places of amusement. If these are so conducted, that good men approve of their aim and conduct, they certainly enter into the re-creating process and program of a community. A good motto for a recreation program would be "Let all the people and all the things praise Thee, O God, all the time, in everything, and in every way."

The world today offers strong competition to the programs sponsored by the Church. Every interest of man is commercialized. Professionalism gradually usurps the place held by a wholehearted, generous and sympathetic attitude of helpfulness to man. The participating program gives way to the spectator program. Among the young people, the public school often monopolizes the evenings of the week. Daily movies blunt the spiritual

perception of its constant attendants. In the cities the Y. M. C. A. and the Y. W. C. A. keep the light shining and wield a considerable influence for spiritual refreshment and advancement among young people. In rural communities or districts, some rare personalities superintend the erection and control of community halls. The resourceful leaders adopt plans suited to their individual taste and with a local coloring to suit their condition. Surely the need is recognized, and efforts are being put forth to meet the issue. In passing let me pay my respects to the noble and worthy effort put forth in the Guide Book, "Youth's Year of Discovery", a challenge program for Young People, just issued by the Young People's Dept. of our Church. Here the issue is, "How can we build up our young people?" Each must use his initiative, and recognizing a general agency, specialize to suit his local condition. Making a program, which will meet with universal favor and acceptance, is well nigh impossible. I commend this work to you all as an honest and workable approach to one of our greatest opportunities. **We must re-create our young people.**

For some time I have held to the conviction that our Church needs a Heidelberg League in every congregation, with a program elastic enough to cover any local need or condition. Here we could stress, as a Church, any purpose or ideal that we desire to have denominational acceptance. With a monthly or semi-monthly meeting, we could challenge the mental, moral, physical and social side of all our people. In accordance with this idea, I have organized such a League in each of my congregations, and its good results are noticeable after one year's work. The Christian Endeavor Society is a worthwhile organization, with great possibilities for good, and usable in many congregations.

Our great need today is not more educational bishops, but the gentle yet firm indoctrination of our youth through the old, ever at hand, methods that have always made their appeal to those who appreciate and honor their spiritual mother.

In the words of Glenn Frank, "One of the tragedies of our time is that we are

often so busy re-discovering things that we forget to apply the plain counsels of pure intelligence that have been knocking at the doors of our conference rooms since the ancient Greeks made wisdom fashionable." "Most of the things we are now discovering about the human animal and his education by laborious research have been thought out and proposed in the far past by men who had no scientific apparatus save their own clear and clairvoyant minds."

Have we a program for re-creating the Church? Is such a program possible? As I see this problem, we have always had one. Our trouble lies in not using it. It is the old story. Christianity is not a failure. The failure lies in the Church, in not practicing our religion. The program I wish to submit, even at the risk of being accused of missing the mark, is none other than the curriculum of the Church as we find it today. The only addition needed is the over-ruling emphasis or stress on our use of the Church Year, not in a perfunctory fashion, but to revive, to rebuild, to recreate the ever flagging life and interest of the Church.

In the light of past achievement, we have no super-men or super-minds today. Why should we continually clamor for super-spirits through super-methods or super-programs?

We all know the latent power of the Church Year. Add to that the four Communion services. Use the National Holidays. Emphasize the character of our great leaders whose birthdays we note as a nation. Accept the special days to emphasize our Church activities. Note the change of seasons. Encourage our Conference activities. Set forth the spiritual significance of every day of the year that claims the interest of man. Condemn sin in every form, preach the Gospel as though you believed it, live up to your preaching as nearly as it is humanly possible for you to do, use the talents entrusted to you, and appeal to those possessed by your hearers, practice mercy and kindness in every act, and I verily believe that you will lose sight of the need for a program in the overflowing revival that will ensue.

Peace by Force

BY "NOW AND THEN"

Once upon a time there were two farmers whose fertile fields adjoined each other. Now it happened that the great grandfathers of these farmers had had a fight, and the great grandson of one of these farmers learned about the fight, and he went to his father and brethren and rehearsed all that he had learned, and said, "Is it not best for us to prepare a defense against our neighbor? There is no telling what he and his sons may do sometime." But the father said, "It is not necessary. We have lived now over a hundred years in peace, and we can live another hundred years in peace." Yet the elder son insisted and said, "He hath many stones on his farm; he can easily break all our windows if he chooses to do so." But the father was for peace and worked for peace, and stood by the League for peace.

Then the elder son prepared a great banquet in the barn and invited all his brothers to attend and make merry. And after they had eaten and made merry, the elder son arose amid much applause to speak. And he spoke thus: "Brethren, ye know how our neighbor's great grandfather did fight us over a hundred years ago. Ye know how I have been preaching to be prepared for a fight with our neighbor. We are richer than he is today;

we have the power; let us make him keep the peace. I know he is peaceful now, but you can never tell what may happen. Let us therefore gather great piles of stones, and then we shall rest in peace; for he will be afraid to start anything. Remember your great grandfather's fight. Be prepared! Gather mighty stones! Make many mighty clubs! Proclaim to all, "We want peace with our neighbor and by the great Josaphat we intend to have peace!"

And he sat down amid great acclamation, such as "He said it!" "That's the stuff," etc.

And the next day the brethren began their preparation for peace by force. They gathered stones and placed them in mighty piles at strategic points on their farm. They also hewed out great clubs of oak and hickory, and kept them in handy places, and as time went on they increased the size of the stone piles, and kept increasing the size of the stone piles, and their neighbor farmer and the other farmers said to one another, "What mean these stone piles and these clubs spread over our neighbor's farm?" And a little boy who went to school and knew all about history "as she is taught," said, "Thy neighbor, because he is richer, just now, than all the rest of you and has many

mortgages on your farms, is determined that peace shall abide among you; so if you start anything, you will know who is boss."

And all the farmers said, "Is that so!" And they liked not the way in which their neighbor farmer's sons had determined to keep the peace, and the more they thought about the plan to keep the peace, the more they disliked their neighbor and his sons, and they said, "since when, why and wherefore, did they get the nerve to set themselves up as the policeman for us all, especially when we are at peace?"

And the school boy, who read the newspapers, said, "Because their father hath the goods, just now, wherewith to make you keep the peace." And all the farmers and their sons said, "So?"

Then those farmers and their sons said, "Let us also prepare to keep the peace." And they also began to gather stones and place them in piles, and began to make hickory and oak clubs. And they worked hard and made money and began to pay off their mortgages to their farmer neighbor, and they went into foreign countries and did much business there, and they began to grow rich and strong, and they did not buy so much goods any more from the farmer's sons who

would keep peace by force; and, moreover, as a little diversion they increased the size of their stone piles and made more clubs.

And it came to pass, after many years, that the farmer's sons who would keep peace by force, began to see the size of their neighbor's stone piles and the heft of their clubs, and their wealth, and that they smiled insultingly at their preparation to keep the peace by force, and they began to be afraid, and they held another smoker to devise ways and means to keep their job of keeping peace by force. They talked much and long but they could find no way to keep the peace by force. Their neighbors had grown more powerful than they, owed them nothing, and had gotten

away with much of their business. And as they thus debated in gloom, their father, who had grown aged, came in, and he was mighty wroth, and he said, "You dunderheads! You thought you could keep the peace by force, and you have made a grand mess of it. Your force business only aroused resentment. How long will you have to live to learn that nothing in the peace line or any other line can be permanently secured by force? Because one time we had mortgages on our neighbor's lands, and we had the big end of the gold pile, and many stones and clubs, and much business, you became afflicted with pride, and now our mortgages have been paid off, and our gold is going out of the family and our business has suffered and this keeping

of the peace business by force has made us the laughing stock of our neighbors. **Peace by force can't be done!** Now get out, every one of you, and redeem your father's work for peace by working for **peace by understanding, good-will, mutual helpfulness and a spirit of brotherhood.** When you have lived as long as I have, you will learn the stupidity of trying to set aside the law that says, 'Not by might, nor by power, but by my Spirit!' Now git!" And they "gitted," and had much more respect for their aged father's foolish notions, which did not seem so foolish just then, and were mighty thankful their "peace by force" business had not gotten them into a big row with their neighbors.

NEWS IN BRIEF

TO PASTORS AND PEOPLE

The Eastern Synod, at its recent meeting in Lancaster, unanimously voted to give every possible encouragement to a substantial celebration of the Centennial Anniversary of the "Reformed Church Messenger," beginning on Sunday, December 4, 1927, and continuing until June 1, 1928.

Let every minister and delegate elder in attendance at Eastern Synod now think, speak and do something substantial in the way of celebrating this Centennial in his own territory and the high and serviceable intent of the celebration will be realized.

1. Learn how many families in your congregation read the "Messenger."

2. Urge each member of the Consistory to join this fellowship of weekly readers of the Church paper.

3. Challenge each present reader or family in which the "Messenger" is now received to ask, seek and find one additional reader or household.

4. Let pastors and elders encourage, by friendly, personal conference the giving of "gifts" and the making of bequests in wills for the proposed Endowment Fund of the "Messenger." A Christmas gift for such purpose at this season from childless homes or from wealthy aged parents, who have had the joy of rearing and sending out sons and daughters now serving their Church and her Lord—may spring up from such friendly suggestions.

Let every minister and elder sow such seed in confidence that God Himself will give the increase.

—J. Rauch Stein,
Stated Clerk.

A CHURCH THAT MOTHERS MINISTERS

We are indebted to our contemporary, "The Christian World," for two cuts adorning the cover page of this issue, one giving the picture of the pastor of Salem Church, Magley, Indiana, and the other showing eight stalwart sons of this congregation who have entered the Gospel ministry. All of these men were trained at the Mission House, and there are two sons of the congregation now studying at that institution in preparation for the holy office.

It is fine to know, also, that the pastor, Rev. David Grether, believes in magnifying this splendid contribution made by the

Magley congregation to the life-giving forces of our denomination. Recently he arranged for a "Home-Coming" of Magley's ministerial sons, as Pastor Grether expressed it: "To praise God who calls men into His service, to inspire other young men to consider the Christian ministry as a life calling, to furnish inspiration for the old home Church, and to provide for the ministers who have come out from the Magley congregation everything that might be included in the word 'Home-Coming.'"

We do not doubt that the addresses of these brethren on this interesting occasion were most helpful and inspiring, and we consider the example a most excellent one. Even those ministers who live farthest away—in Oregon and in Canada—were enabled to come because the congregation generously paid their expenses. It is particularly gratifying to know that the stream of sons for the ministry from Salem Church in Magley shows no sign of drying up. We have every reason to thank God for such congregations. Sometime we are going to have an honor roll of our congregations from the standpoint of the contribution which they have made of their sons and daughters who have given themselves in life service. After all, the value of a Church is not to be judged by the number of people who go into it, but by the number of workers who come out of it.

CORRECTIONS

In the issue of Nov. 24, under the items of "Philadelphia Student News," the number of Reformed Church students now attending schools in Philadelphia and vicinity was given at 58. It should have been 583, with perhaps another 100 to hear from.

In regard to the editorial, "Do We Care," in the same issue, we learn that some misconstrued a reference to the recent election in Reading, Pa., as an attack on individual candidates for office. As a matter of fact we understood the result in that city was due to a feeling that assessments were unjust and certain municipal affairs not economically managed, and dissatisfied citizens determined to give a chance to a party as yet untried, to see if its representatives could not render a more efficient service. We regret if any good citizen should feel that our statement was not justified by the facts. We cannot help feeling that it was notable as an evidence of independent thinking and voting, whether or not the action was deserved.

CHANGE OF ADDRESS

Rev. B. F. Bausman from Harrisburg, Pa., to 451 E. King St., Lancaster, Pa.

Rev. Amandus Leiby from Spring City, Pa., to 625 Center St., Easton, Pa.

Next week our annual Christmas Number will be issued.

In St. Mark's Church, Lebanon, Pa., Dr. I. Calvin Fisher, pastor, the luncheon of the Ushers' League was held Dec. 5.

Rev. W. E. Garrett is holding a week of special services Dec. 4-11 at Canadochly Church. Trinity S. S. has bought a supply of the Church School Hymnals.

Rev. C. D. Kressley and the choir of St. Mark's Church, Allentown, will conduct the Christmas Day service at the Lehigh County Jail.

The many friends of Dr. Robert E. Crum, of DuBois, Pa., are pleased to learn that he is convalescing from his recent serious illness.

A Christmas pageant, entitled, "After Many Years Came Jesus," will be presented Dec. 18, under the auspices of the C. E. Society of Solomon's Church, Macungie, Pa.

Salem Church, Harrisburg, Pa., Rev. E. N. Kremer, pastor, contributed \$200 for the State College Church on Home Mission Day. Mrs. E. F. Weaver, Jr., has organized an orchestra in the Primary S. S.

Mr. S. H. Koontz and some of his friends supplied a program of very special music at the evening worship in St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, pastor, on Nov. 27.

In "The International Journal of Religious Education" for December there are some excellent Adult Department programs for January, provided by Mr. Harry W. Deitz, Superintendent of Zion S. S., York, Pa.

The special Thanksgiving service at Ursinus College, held on Wednesday, Nov. 23, at 9 A. M., was in charge of President Omwake and Dean Kline. The sermon of the day was preached by Dr. Paul S. Leinbach, of Philadelphia.

The Bulletin of St. John's Church, Lewisburg, Pa., Rev. H. H. Rupp, pastor, gives an interesting account of the new Reformed Men's Association. The Every Member Canvass will be held Dec. 11. The pastor of St. John's represented his sainted father at the 150th anniversary service of Trinity Church, Berlin, Pa., on Nov. 10.

The "Sunday Night Club" at Community Church, Denver, Col., Rev. Dr. D. H.

Fouse, pastor, reports more than 200 present last Sunday. Mrs. Anna Climer gave an illustrated lecture on "The Cross Road of the Pacific." The "un-theological slogan" of this congregation is "Pep and Punctuality."

St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor, observed their Fifth Annual Cash Rally Day Nov. 13, when \$943 was given toward the Church debt. The following Sunday the W. M. S., G. M. G. and Mission Band observed Thank-Offering Day. The address was delivered by Missionary Minerva S. Weil. The total offering was \$134.

The Business Women's Missionary Society of the Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, has sent a Church Building Fund of \$500 to the Home Mission Board. The special Home Mission Day offering of this congregation is also expected to reach \$500.

The Rev. A. H. Schmeuszer, recently pastor of the First Reformed Church of Maywood, of Greater Chicago, has accepted a call to St. Paul's Church of Kansas City, Mo., and will begin his new pastorate Dec. 1. This congregation has recently installed a new Austin pipe organ. Harmonious optimism in the congregation promises a large future.

The annual Thank-Offering service of the W. M. S. and G. M. G. of Jerusalem Church, Stone Creek Charge, O., Rev. H. N. Smith, pastor, was held Nov. 27th. The G. M. G. presented "The Rainbow Pageant." A large illuminated cross added much to the beauty of the services. The Thank-Offering was as follows: W. M. S., \$23; G. M. G., \$27; congregation, \$11. The W. M. S. of Zion Church combined its service with the regular Church worship Nov. 20. Offering, \$22.20. The Ladies' Aid Society of Zion recently held its monthly meeting at the parsonage. The ladies provided a bountiful dinner, which the men "aided" in disposing of. A goodly supply of provisions were presented also for the pantry. In the afternoon the pastor entertained the guests by reading Penna. German from Boonastiel. The 3 congregations of the charge have made an annual Every Member Canvass with fair success, and next year will use the envelope system.

During the meeting of Eastern Synod there was a luncheon conference attended by 78 elders of the Synod. There was an earnest discussion regarding methods of arousing greater interest on the part of the laymen in the work of the Church and enlisting a large number of younger men. These 78 elders voted unanimously to express their judgment that there should be a Men's Conference or Congress of the entire denomination in the year 1928, and they requested the Executive Committee of the Laymen's Missionary Conference to fix the time and place. The Laymen's Executive Committee, at a meeting held Nov. 18th, discussed the general subject of the status of men's work in all sections of the Reformed Church. Another meeting of the Executive Committee is to be held in December. The Secretary of the Laymen's Missionary Movement, Dr. William E. Lampe, will appreciate suggestions or comments from any part of the Church, especially from laymen, and will bring these to the attention of the Executive Committee of the Laymen's Missionary Movement at its next meeting.

United States Senator Smith W. Brookhart, of Iowa, gave an address in the Jr. O. U. A. M. Hall, New Freedom, Pa., on Monday evening, Nov. 21, at the invitation of the "John Calvin" Bible Class of Bethany Church. Rev. Charles M. Mitzell, pastor, who entertained the Senator and his son during their brief visit. U. S. Senator J. Thomas Heflin, of Alabama, spoke in Shrewsbury on April 4th, and an effort

is being made to secure Senator Borah in the near future.

In Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor a new Intermediate Christian Endeavor Society has been organized and is growing nicely. The Senior C. E. had charge of the evening services on Nov. 27 when reports from the three delegates to the Geneva Conference were given and a pageant was presented. The pastor has just finished a series of three sermons on "How Can We Heal Disease By Prayer?" This topic increased the attendance at the Church, which has been very good all summer and autumn. The Ladies' Aid Bazaar gave \$551 net for the Building Fund.

St. Paul's, Manheim, Pa., Rev. H. M. Leidy, pastor, held the annual Harvest Home service Sunday, Sept. 18. The pulpit and altar were very tastefully decorated by the ladies of the congregation. Sunday, Oct. 2, Holy Communion was celebrated. A full attendance bore evidence to the interest manifested by all the members. A splendid and liberal offering was very encouraging to the pastor and consistory. Sunday, Oct. 16, Rally Day was observed at all services. There were 238 present at S. S. and large congregations assembled at both the morning and evening services. To further the cause of fraternal activities of the season, the S. S. held a social, which, with a fine program, well rendered, opened the way for a contest for additional members. A parsonage recently purchased by the consistory and ratified by the congregation, was a seal to the climax. The temporary parsonage was exchanged for a new one recently erected on North Grant Street, and the additional funds for the exchange were secured without a heavy debt or burden to the congregation, thus obtaining a parsonage favorably located and valued at \$12,000. The organizations of the Church are in a flourishing condition, plans are in progress to redecorate and remodel the Church auditorium and also to enlarge the S. S. room in order to accommodate the increasing number in the S. S. The S. S. is spending \$600 for chairs which will be in service by the new year. Preparations are being made for the Christmas services.

Frieden's Union Church, Olev. Pa., of which Rev. I. S. Stahr is the Reformed pastor, was completely remodeled during the past year. A basement, well equipped for Sunday School and social purposes, was put in and the auditorium was completely remodeled. New pews, chancel furniture and new windows were put in and a new organ was installed. These improvements cost approximately \$50,000. A large part of this has been paid and the debt that remains provided for. On Sunday, Nov. 6, dedication services were held. Rev. Mr. Stahr was assisted by Dr. C. E. Schaeffer and Rev. Howard A. Althouse, and Rev. Luke S. Sweitzer, the Lutheran pastor, was assisted by Rev. Wm. O. Lamb. Rev. Charles G. Beck and Dr. Pfatteicher. During the following week services were held on Wednesday and Friday evenings. Rev. Thomas S. Knecht, of the United Evangelical Church, assisted, and on Friday evening Rev. G. G. Greenswald and Rev. Mr. Wuchter were the speakers. On Saturday evening an organ recital was held. Sunday, Nov. 13, was "old home" Sunday when the sons of the two congregations, who are now in the active ministry, were the principal speakers. Pastor Stahr was assisted by Rev. H. Jerome Leinbach and Rev. Henry I. Stahr. D. D. both of them sons of the congregation, and Rev. James R. Brown spoke in the evening. Rev. Mr. Sweitzer was assisted by Revs. Nathan Yerger, David C. Kaufman and Roger C. Kaufman, sons of the Lutheran congregation. The offerings during these services amounted to \$9,000. Frieden's

Church is now in a fine condition and well equipped for aggressive work in the Master's service.

The 17th Men's Annual Luncheon in St. John's Church, Nazareth, Pa., Dr. W. H. Wotring, pastor, was held Nov. 30 in the social rooms. There was a most gratifying attendance and the presence of many of the younger men, including Boy Scouts, was particularly noticeable. Mr. William Silfies was master of ceremonies. After the opening prayer by the pastor, and the singing of "I Love to Tell the Story," Mr. Clayton H. Kern, financial secretary of the congregation, made an admirable report of the year's activities, which included the following encouraging figures: Paid for Apportionment, \$4,867.10; on special gift for Ministerial Relief, \$2,571.25; miscellaneous benevolence, \$508.54; total for benevolence, \$7,946.89, a per capita of \$4.37. For current expenses the amount contributed was \$8,187.22, a per capita of \$4.55. The total was \$16,134.11. St. John's congregation now numbers 1,114 members. After a selection by the Male Quartette, the address of the evening was made by Dr. Paul S. Leinbach, Editor of the "Messenger." St. John's S. S. Orchestra rendered a number of selections in fine style. The Boy Scouts also took a part in the program. The Congregational Missionary and Stewardship Committee, which sponsored this event, is composed of Walter F. Kern, Oliver T. Knauss, Ellen R. Goetz, Alice Knauss, Florence Nicholas, William Harper, George Smith. The District Chairmen are Walter F. Kern, Keyman, Oliver T. Knauss, George Roth, Samuel Ruth, C. H. Kern, William Harper, Charles Kienzle, Willis Hagenbuch, Luther Batt, Charles W. K. Shafer, James Hawk and Roy Kostenbader.

It was a great privilege of the Editor of the "Messenger" to attend the dinner given at Ursinus College on Tuesday evening, Nov. 22, in celebration of the opening of the new dormitories, the new dining hall, and the Thompson-Gay gymnasium. This was truly a notable event and everyone was impressed with the high character of the improvements made in this flourishing institution. It would be difficult to find more attractive dormitories at any college. The new dining hall and gymnasium also constitute additions to the equipment which are assuredly most creditable to the officers of the institution and to the friends who made possible these great improvements. It was announced that one dormitory will be fittingly named in honor of Hon. Andrew R. Brodbeck, of Hanover, and the other in honor of Cyrus H. K. Curtis, of Philadelphia. After a sumptuous turkey dinner, President George L. Omwake, as toastmaster, felicitously introduced the following splendid array of after-dinner speakers: Rev. Dr. Boyd Edwards, Headmaster of the Hill School; Dr. William Wistar Comfort, President of Haverford College; James Francis Cooke, Mus. D., Editor of "The Etude;" Hon. Andrew R. Brodbeck, LL.D., member of Congress, 1913-15, 1917-19; Alba B. Johnson, LL.D., President Jefferson Medical College; Rev. Dr. Allen R. Bartholomew, President General Synod, Reformed Church in the U. S. The committee was composed of Abraham H. Hendricks, Andrew R. Brodbeck, Ralph E. Miller, James M. S. Isenberg, George L. Omwake, Dean Howard R. Omwake and Secretary Robert J. Pilgram, of Franklin and Marshall, were present to offer felicitations on this gratifying achievement of Ursinus.

In a recent auto accident Rev. Dr. Henry G. Maeder, of Palatinate Church, Phila., Mrs. Maeder and their son and daughter, were injured. Dr. Maeder was cut on the face and hands, Henry G. Maeder, Jr., and Marian suffered cuts and bruises, and Mrs. Maeder, unfortunately,

YES, I HAD
A HAPPY BIRTHDAY,
THANK YOU!
IT'S BEEN A
DELIGHTFUL
EXPERIENCE
TO MEET SO MANY
NEW FRIENDS.
OF COURSE,
MY OLD FRIENDS
CAME TOO.
SOME WERE
VERY OLD.
ALL SAID—"MANY
HAPPY RETURNS"
I SAID—
"YES, JUST \$2.50
THANK YOU!"
A. M. S.

had several ribs fractured. At last accounts all were doing well.

Communion services were held Dec. 4 in the new Grace Church, Akron, O., Rev. O. W. Haulman, pastor. On the evening of Dec. 6, licentiate Herman A. Klahr was ordained to the Gospel ministry by the Committee of Northeast Ohio Classis. The service took place in Grace Church, of which Mr. Klahr has long been one of the most active members and officers.

Rev. H. H. Hartman reports gratifying co-operation in the work at Christ Church, Littlestown, Pa. The attendance at the services is excellent, and with favorable weather the Church is always filled. The Sunday School attendance runs regularly from 275 to 320, but a recent contest increased this considerably, the lowest being 403, with an offering of \$41, and the highest being 695, with an offering of \$60.

Miss Gladys M. Boorem, for the past three years resident nurse at Ursinus College, has resigned to accept a position as instructor in the University of Pennsylvania Hospital Training School for Nurses, of which she is a graduate. She will take up her new duties on January 1, 1928. Meanwhile the Directors of the College are seeking a suitable person to take the position about to be vacated by Miss Boorem.

At the Thank-Offering service in St. John's Church, Lansdale, Pa., Rev. A. N. Sayres, pastor, on Nov. 27, the speaker was Rev. I. G. Nace. It was pronounced by all a fine address and was well received. The offering was \$222. The Rothrock Bible Class interchanged visits with the Bible Class of St. Stephen's, Perkassie, Rev. Howard Obold, pastor. The series of sermons on "Amos, a Prophet for Today," by Mr. Sayres were very much appreciated.

St. Andrew's Church, Philadelphia, Rev. Albert G. Peters, pastor, united with 5 other congregations in conducting a Union Thanksgiving Service. 300 persons attended. The sermon was preached by Samuel McAdams. The offering consisting of \$60.71 was given to the Methodist Hospital. The 5 participating congregations also conduct a Union Prayer Meeting on the last Wednesday night of each month.

It will be recalled that some time ago the Old First Church, Dr. A. C. Shuman, pastor, and Grace Church, Dr. D. Webster Loucks, pastor, in Tiffin, Ohio, were merged to form the new Trinity Church. Drs. Loucks and Shuman retired from their respective pastorates and the new congrega-

tion has elected as pastor the Rev. Dr. John O. Reagle, of Mt. Bethel, Pa. At this writing it is not yet reported whether Dr. Reagle has decided to accept the call to Tiffin.

The R. L. Motter Memorial Bible Class, of Grace Church, York, Pa., observed its Every Member Present Sunday on Nov. 20. 120 were in attendance. At the class session Mr. William Eppley, a former teacher, delivered the address. The class attended the morning service when the pastor, Rev. Irvin A. Raubenhold, preached the sermon to the class. The Annual Father and Son Dinner was held in the social room on Tuesday evening, Nov. 29. The address was delivered by Dr. E. S. Bromer, of the Seminary at Lancaster.

Rev. Robert M. Kern, of Allentown, conducted the Confirmation and Communion services in Union Church, near Slatinington, Pa., Rev. James O. Oswald, pastor. Between 700 and 800 communed, and the class of catechumens numbered 65, one of the largest in the records of that congregation. We are glad to announce that the pastor, who has been very seriously ill, was released from the hospital and was able to take part in the confirmation of this fine class.

The Woman's Society and the Senior and Intermediate Circles of the G. M. G. of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, observed their Thank-Offering service on Sunday evening, Nov. 27. Miss Mildred Bailey, of our China Mission, gave the address. The program in which a number of the members of the Society and the Guilds took part, was in charge of Mrs. Samuel Zinn, the Thank-Offering Secretary. Rev. Allan S. Meek, of St. Mark's Church, Easton, will conduct a preaching mission in Grace Church the week of Jan. 15.

By unanimous congregational action, the Myerstown, Pa., Church, Rev. David Lockart, pastor, purchased a plot of ground, 50x198 feet, adjoining the Church property, on which a 15-room house now stands. The cost was \$6,180, and the transaction was in cash. On Sunday, Nov. 20, and on the following Monday and Tuesday evening, Dr. J. Aspinall McCuaig, lecturer on Eugenics, gave 5 excellent lectures to large audiences. By the will of the late Miss Sarah Jacoby, the Church received a bequest of \$300.

Good Literature Day was observed in the Huntingdon, Pa., Church on Dec. 4 at 10.30 A. M. The one hundredth anniversary of the "Messenger" was celebrated. The minister, Rev. H. D. McKeehan, delivered the historical address. Prof. J. Nevin Fouse spoke on the Editorials and Special Articles, and Miss Lillian Evans, librarian at Juniata College, discussed the "Messenger's" News Features. At the Sunday night service Mr. McKeehan spoke on "The Spiritual Tradition in Great Literature."

In Orwigsburg, Pa., St. John's Church, Rev. H. J. Herber, pastor, the average attendance in the Sunday School for 6 weeks was 405. On Rally Day 583 were present. The Thank-Offering service held on Thanksgiving night was well attended and the offering amounted to \$190.85, the largest in the history of the Woman's Missionary Society. The Father and Son Banquet was held on Dec. 8. "The Training of the Twelve," by A. B. Bruce, is being used as a guide for the Wednesday evening services.

The "Messenger" was delighted to receive a program of the 35th anniversary of the Miyagi-Jo Gakko Literary Society, of Sendai, Japan, on Nov. 11, at 6 P. M. We must confess we were able to read only one side of the program, but it all looked very interesting. It was exceedingly generous too, having 18 numbers, to say nothing of possible encores. Among various

FINDING THE WAY

By Arthur Y. Holter, Pastor,
Bethany Tabernacle, Philadelphia.

A little book in prose and poetry, with Bible references, containing twenty-five helps to the Christlike life.

Dr. Paul S. Leinbach writes in the introduction: "The writer of this splendid little booklet has shown rare insight in his choice of material, and he has rendered a service which should help many to 'find the way' to closer communion with Him Who is 'the Way, the Truth, and the Life.'"

A fine gift book for Christmas.

Price, 45 cents Postpaid.

Publication and Sunday School Board
1505 Race Street Philadelphia, Pa.

Japanese productions were scattered an English poem and composition and the rendition of scenes from Shakespeare's "Merchant of Venice." All who took part were Japanese, except that the President, Dr. A. K. Faust, made the closing remarks.

St. Paul's, Lancaster, Pa., Rev. T. A. Alspach, D. D., pastor, dedicated their new Austin organ on Nov. 13. The organ is composed of four manuals, and is one of the finest Church organs in the country, costing \$27,000. The dedicatory sermon was preached by Dr. O. S. Frantz, of the Seminary. The inaugural recital was played by Mr. Ralph Kinder, of the Holy Trinity Church, Phila., assisted by Miss Margaret Sauder, contralto soloist in the same Church. At the union service of Reformed Churches, Dr. J. M. S. Isenberg preached the sermon.

The celebration of the 36th anniversary of St. Mark's Church, Reading, Pa., Rev. G. R. Poetter, pastor, on Nov. 27 was featured by exceptionally large attendance and by the eloquent and inspiring sermons of the Rev. Dr. Charles E. Schaeffer, former pastor of St. Mark's. The new lighting fixtures made a fine impression. On Dec. 11, Dr. Ambrose M. Schmidt, Director of the "Messenger" Centennial, will be in the pulpit. The White Gift service will

CHURCH FURNISHINGS



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

MOLLER PIPE ORGANS

In more than three thousand Churches. The highest grade instrument. Every organ designed and built for the Church and service in which it is to be used, and fully guaranteed. Booklet and specifications on request.

M. P. MOLLER

HAGERSTOWN, MARYLAND

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALITY

Sketches Submitted on Application

H. P. BERGER : Lebanon, Pa.



PULPIT & GOWNS CHOIR

EMBROIDERED PULPIT
HANGINGS
BOOKMARKERS, ETC.

CLERICAL CLOTHING
COX SONS & VINING

131-A East 23rd Street, New York

If you send your subscription (a new subscription) to *The Christian Century* at once, you can secure one of the

DURING NEXT YEAR LISTEN

YOU of course wish to know what the vigorous minds, the vitalizing minds, are thinking about the perplexing problems of today which beset us all. For multitudes, life is hollow; it has no inherent meaning. Happiness is luck; it depends upon adventitious circumstances. If you are prosperous, if your work is congenial, if you are happily married, if you have children who turn out well, life indeed seems worth while. But when circumstances are adverse, where are the springs of happiness and courage? How can one keep the captaincy of his soul when life's common goods turn to ashes? Great souls are now living among us who have met life on its own terms and yet have gone steadily on their way. *THE CHRISTIAN CENTURY* has induced a notable company of such men and women to write, intimately and revealingly, on this subject, beginning in the first issue of 1928.

Why I Have Found Life Worth Living

JANE ADDAMS

Whose rich life has stretched the gamut between the city's slums and the seats of the world's mighty.

CHARLES M. SHELDON

Minister, editor, and novelist; famous author of "In His Steps."

LORADO TAFT

Creative artist and interpreter of art. Who does not wish to know how life presents itself to him?

CARRIE CHAPMAN CATT

Lifetime leader in the struggle for the new status of woman.

CLARENCE DARROW

Mechanistic philosopher, who does not know whether he has found life worth living.

CHARLES CLAYTON MORRISON

Editor *The Christian Century*.

GIFFORD PINCHOT

Whose battles for national righteousness have made his name a symbol of the best in public life.

MELVIN E. TROTTER

Famous worker in souls, who knows humanity when it is both down-and-out and up-and-in.

BURRIS JENKINS

Characterized by a Kansas City newspaper as "the whole town's pastor."

MORDECAI JOHNSON

A Negro scholar and gentleman.

HARRY F. WARD

Interpreter of socialized religion and champion of the underprivileged.

STEPHEN S. WISE

A prophet who stands in the racial and spiritual succession of Job and Isaiah.

What the War Did to My Mind

IT IS NEARLY ten years since the close of the world war—long enough to warrant our now taking inventory of its effects upon our thinking. Who of us looks out upon the world with the same eyes that he used in 1914? What change in outlook, in convictions, has the terrific experience of the war produced in your mind? That question has been put to a dozen thinkers who, as a group, cover a wide range of intellectual variety. They will answer it in *The Christian Century* beginning in January. Among the contributors to the discussion will be

HARRY EMERSON FOSDICK

Protestantism's Most Conspicuous Preacher.

PAUL JONES

A Bishop of the Episcopal Church who paid a great price to keep his faith.

FREDERICK W. NORWOOD

Minister of London's cathedral of the Free churches; famous war chaplain.

LYNN HAROLD HOUGH

A man of learning who preaches like a Hebrew prophet.

CHESTER H. ROWELL

Cosmopolite, famous journalist and political leader.

MARY E. WOOLLEY

College president, scholar, and stateswoman.

REINHOLD NIEBUHR

One of the most stimulating minds in the present generation of preachers.

RAYMOND ROBINS

Distinguished social worker.

LEYTON RICHARDS

Minister of one of England's most influential Free churches.

HAROLD L. (PRIVATE) PEAT

The Canadian soldier whose story has been told to hundreds of thousands.

SHERWOOD EDDY

Known and loved by college students the world over.

EDWARD A. STEINER

The immigrant youth who became eminent author, teacher and moral leader.

Read The Christian Century

most important books of the year free. Carefully read the coupon in the lower corner of this announcement

TO THE GREATER VOICES!

MODERN SOCIETY is undergoing profound changes. Is the church functioning fruitfully under modern conditions? Do these conditions demand radical readjustments in the form, the message or the habits of the church? Under the title,

The Church in Our Time

four groups of outstanding thinkers and leaders will present their views in The Christian Century beginning at an early date. Note the lists of distinguished writers and their topics:

The Next Important Step for the Church

CHARLES E. JEFFERSON
Broadway Tabernacle, New York.

FRANCIS J. McCONNELL
Bishop of the Methodist Church.

ROBERT E. SPEER
Foreign Missionary Leader.

CHARLES W. GILKEY
Hyde Park Baptist Church, Chicago.

SAMUEL McCRAE CAVERT
Secretary Federal Council of Churches

LOUIS L. MANN
Rabbi Sinai Congregation, Chicago.

ARTHUR E. HOLT
Chicago Theological Seminary.

PAUL HUTCHINSON
Managing Editor The Christian Century

A Year of Thrilling Issues

The Christian Century during the year 1928 will be filled with a discussion of issues of the most grave and thrilling importance. A presidential campaign is on. The prohibition issue has come to the crossroads. The problem of world peace is becoming more and more acute. The century-old enterprise of Christian missions is passing out of an old epoch into a new. You will be interested in the editorial discussion of such questions as these:

Shall We Have a Genuine
Dry for President?

How Can the Missionary
Enterprise Be Made
More Christian?

Does the Briand Proposal
Offer a Hopeful Move
Toward Peace?

Dare the Latin States
Trust America?

If the Pope Gains Temporal
Power—What Then?

The Christian Century, an undenominational journal of religion, has established the habit of confronting such issues with candor and independence. It speaks from within the church, but its utterances are not constrained by official relation with any ecclesiastical or other organized agency. It circulates among thoughtful laymen and ministers of all denominations and is read by many outside the churches.

The Church and Our Changing Social Habits

JUSTIN WROE NIXON
Brick Presbyterian Church, Rochester.

RHODA McCULLOCH
Editor-in-Chief Y. W. C. A. Publications.

WM. NORMAN GUTHRIE
St. Mark's-in-the-Bouwerie, New York.

ORVIS F. JORDAN
Community Church, Park Ridge, Ill.

Do Denominations Hinder or Help?

JOHN HAYNES HOLMES
Community Church, New York.

WILLIAM E. BARTON
Lincoln biographer; Congregational leader.

JOSEPH FORT NEWTON
Memorial Church of St. Paul, Philadelphia.

EDWIN H. HUGHES
Bishop of the Methodist Church.

What Salvation Can the Church Offer Today?

EDWARD SCRIBNER AMES
University Church of Disciples, Chicago.

ERNEST F. TITTLE
First Methodist Church, Evanston, Ill.

WILLIAM P. MERRILL
Brick Church, New York.

RUFUS JONES
Professor of Philosophy, Haverford College.

FILL OUT ONE OF THESE COUPONS AND MAIL TODAY

ACQUAINTANCE SUBSCRIPTION

The Christian Century,
440 S. Dearborn St.,
Chicago, Ill.

Enclosed please find
\$1 for a twelve weeks'
acquaintance subscrip-
tion to The Christian
Century.

Name.....

Address.....

The Christian Century,
440 S. Dearborn St., Chicago.

R.C.M. 12-8

Please enter my name (a new subscriber) for a year's subscription to The Christian Century at your regular rate of \$4.00 (ministers, \$3.00), and you will please send me without extra charge a copy of ☐ "The Man Nobody Knows" by Barton, or ☐ "What Can a Man Believe?" by Barton, or ☐ Goodspeed's "New Testament," or ☐ "The Outlawry of War" by Morrison, or ☐ "The Daily Altar" by Willett and Morrison, or ☐ "Jesus, Man of Genius," by Murry, or ☐ "The World's Great Religious Poetry," by Caroline Hill, or ☐ "The Modern Use of the Bible" by Fosdick, or ☐ "Adventurous Religion" by Fosdick.

☐ I enclose remittance.

☐ I will remit on receipt of bill.

NAME.....

ADDRESS.....
(Add 52 cents for Canadian subscriptions, \$1.04 for foreign)

for 1928

be celebrated by the S. S. at 9.30 A. M. on Dec. 18. Christmas Dawn Worship on Christmas morning at 7.30 P. M., the Cradle Roll, Beginners and Primary Departments will celebrate Christmas.

With more than 200 men present on Nov. 21, the Men's Club of the First Church, Easton, Pa., Rev. John N. LeVan, pastor, entertained about 40 of the Lafayette College boys, many of them members of the Reformed Church. The Dean and other members of the faculty spoke highly of the service of First Church to the college students. The Men's Club has arranged for its Fifth Anniversary and Ladies' Night Banquet in December. The centennial of the "Messenger" was properly celebrated on Church Paper Day, and its Editor, a former pastor of First Church, was in the pulpit at the evening service. Mr. Genther is Chairman of the Literature Committee of this congregation.

The W. M. S. of Trinity Church, Telford, Pa., celebrated its annual Thanksgiving service on the evening of Thanksgiving Day. There was a large and appreciative audience. The offering amounted to \$210 with some boxes not yet returned. The address of the evening was delivered by Miss Minerva Weil, our returned missionary. She told of her 17 days among the bandits of China and of the miraculous deliverance from them. All who heard her have a deeper realization of the power of prayer. A fine musical program preceded the address and it was followed by a most impressive consecration service conducted by Mrs. G. W. Spotts. The service concluded with a brief talk and benediction by the pastor, Rev. G. W. Spotts.

St. John's Church, Johnstown, Pa., Dr. J. Harvey Mickley, held a Cash Rally for a fund for a new Sunday School building Oct. 30th. Rev. E. S. Bromer, D. D., of the Theological Seminary, preached Oct. 23rd on "The Present Challenge of the Christian Church" and "The New Generation." The committee on Cash Rally, Elder Murry J. Bowman, chairman, aimed to raise \$5,000. Emeritus Elder James P. Kegg, who served continuously as an elder from the organization of the congregation in 1881, was the first to place his offering on the altar. In 20 minutes there was laid on the altar \$4,895, and amount to date is \$4,945. Organizations contributed as follows: Cradle Roll \$7; Laides' Aid Society \$1,000; Mary and Martha Bible Class \$819; Dorcas Bible Class \$275; Mrs. Morris Campbell's Class \$25.50. Home Mission Day was observed Nov. 13, and the offering for Church at State College amounted to \$139.

The Woman's Missionary Society and Girls' Guild of St. John's Reformed Church, Red Lion, Pa., Dr. Howard H. Long, pastor, held their Thank-Offering services on Sunday morning, Nov. 6. Rev. J. Frank Bucher, returned missionary from China, delivered a very inspiring address. The services were in charge of Mrs. T. Latimer Tosh, President, and Mrs. Edward McKee, Thank-Offering Secretary. Special music was rendered by the choir, and a selection by the children from the Mission Band. The offering was liberal. Union Thanksgiving services were held in Grace Lutheran Church on Wednesday evening, the ministers from the 4 congregations participating. Dr. Howard H. Long, St. John's Reformed Church, preached a very inspiring sermon on the theme, "Thankfulness Develops Character." Excellent music was furnished by the combined choirs. The Church was filled to capacity.

The Rev. L. V. Hetrick, of Grace Church, Easton, writes: "Permit me to acknowledge most gratefully the copy of the 1928 Almanac and Year Book of the Reformed Church which you sent me a few days ago. Although very busy at the moment I was

impelled to sit down and read it very carefully and I want to say that I was more than delighted with your work. We have always had superior annuals from your department, but I believe that I am not exaggerating when I say that in the present issue you have reached the high-water mark. Needless to say I shall do all in my power to put the Almanac into the homes of my people and I am convinced that they will be more intelligent kingdom supporters when they have perused the pages of your latest publication, which sets forth the life and genius of our branch of the Church of Christ so effectively."

The fall Communion was very well attended in the Wapwallopen Charge, Rev. E. W. Stonebraker, pastor. About 75% of the members communed. There were 30 additions, and one class to be confirmed at Easter. We had rather a remarkable coincidence at "Pond Hill," on Nov. 13, when 13 were confirmed, 13 private Communion held, and \$13 handed to the pastor by the class. The apportionment will be paid in full as usual. This charge prides itself in paying her honest obligations to all agencies of the Church. The Rev. David W. Kerr, of Bloomsburg, Pa., preached very inspiring and helpful sermons to this people on Nov. 27. Pastor Stonebraker writes: "I take pleasure in recommending Mr. Kerr to the brethren of Wyoming Classis in times of need for a supply. I understand he will be available."

We hope that "Messenger" readers will be interested in the National Oratorical Contest on "Outlaw-War Treaties" for the young people of America, which is to reach its culmination on World Good-Will Day, May 18, 1928. The Editor of the "Messenger" is a member of the General Committee in charge of this contest. It is hoped that interested persons will stage oratorical contests in various communities at an early date. The local committee should comprise one or more newspaper editors, one or more school people, a minister or Church School worker, and leaders in organizations or groups of young people. Any minister or Church member who is interested in fostering a contest of this kind, which may mean much in furthering the cause of peace, will be furnished with information and literature by addressing the Editor. If you are devoted to the cause of peace, why not foster such a contest in your community, whether your parish is urban or rural?

In Trinity Church, Palmyra, Pa., Rev. Elmer G. Leimbach, pastor, the Near-East cause was presented on Oct. 28, by J. C. Hazelton. The offering amounted to \$410. On Sunday, Nov. 13, was Go-to-Church and Sunday School Day in Palmyra. This day served as a general Rally Day in the community. The Rev. David Lockart, of Myerstown, was the speaker at the morning rally. 502 were present. In the evening under the auspices of the Sunday School Association a service was held in the First U. B. Church and Trinity Reformed Church. Both audiences heard Dr. T. Teel, of Schuylkill Seminary, Reading, and Mr. Myers, of the Penna. Sabbath School Association. Large audiences were in attendance. Over 3,300 attended Sunday School on this day. On Sunday evening, Nov. 27th, the annual Thank-Offering services were held. Miss Mary E. Myers, one of our missionaries to China, gave the address, which was much appreciated by all who heard her. The offering amounted to about \$200. Miss Emily Loose is the local Thank-Offering Secretary.

In the Sinking Spring-Shillington Charge, the fall Communion held by Rev. T. W. Rhoads, pastor, were largely attended. 560 communed in St. John's Church, Sinking Spring, 6 were received into the Church by letter. The offering was \$1,350. 45 are thus far enrolled in the catechetical class. 368 communed in Im-

BIG BARGAINS—15 vols. Lord's "Beacon-lights of History," cloth, \$12.00; also "Modern Eloquence," 10 vols., half-Russia, red, \$20.00. Good as new. Great Christmas gifts. Address "Reformed Church Messenger."

manuel Church, Shillington, 70 new members were received into the Church, 61 of these by confirmation; the offering amounted to \$500. The congregation recently purchased the property adjoining the Church. The pastor recently exchanged pulpits with Rev. G. R. Pottter, St. Mark's Church, Reading, and Rev. R. E. Starr, of Hain's-Yocum's Charge. He also preached sermons to the Knights of Malta, I. O. O. A., in their home at Middletown, and the Independent Order of Americans. He also preached the sermon at the community Thanksgiving service in the Lutheran Church, Sinking Spring, and at the 10th anniversary services in Grace Reformed Church, Eden.

The Father and Son Banquet held in the social hall of Calvary Church, Philadelphia, Saturday evening, Nov. 19, was a real success. The committee in charge that had planned the banquet deserve great credit; 150 sat down to well laden tables and did some real business. The following program was rendered: Prayer by Elder H. A. Schuh; Words of Welcome, Walter H. Schertle, Supt. of the Bible School; Greetings to the Sons, Mr. Howard Dillman; Greetings to the Fathers, Mr. Francis Frei; Reading, Mr. Norman Henry; Solo, Mr. Calvin Fowler; Address, Mr. Charles H. Frankenberger, Brooklyn, N. Y.; Remarks by the pastor, Rev. Dr. F. H. Fisher; Song, "Blest Be the Tie;" Benediction. The occasion proved to be a very enjoyable affair, and marked by a very congenial spirit among the fathers and sons.

The Old First Church, Easton, Pa., Rev. John N. LeVan, pastor, has completed a \$500 fund for Faith Mission, State College, Pa.

BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

The Completed Water System

We hope the friends of Bethany will be as happy to read of the completion of the new water system as the management is to announce the fact. One year ago we started to change the system and have been at it all this year. Not that we have been working continuously, but working at it all year. We encountered many delays and readjustments had to be made which accounts for the long time it took to say, "It is completed." We are assured now of 70 to 75 thousand gallons of water in the reservoir at all times.

The new pump has a capacity of 6,000 gallons per hour, with an automatic arrangement attached so that as quickly as the water drops two feet in the reservoir, the pump is thrown on and refills the reservoir. The great advantage in this is that we use the pump only a few hours per day. On the pump house is to be found a beautiful bronze tablet with the following inscription:

"Bethany Pumping Station. Built in 1927 by Alfred P. Laubach and his children, to perpetuate the memory of the departed wife and mother, Emma B. Laubach, by bringing, in her name, water to all at Bethany Orphans' Home."

Now that the water system assures us of a fine and abundant supply of water from the wonderful spring we feel amply repaid for our efforts.

We are busy packing the Christmas envelopes and sending them to the pastors for distribution among their members. We anticipate a generous response from the many friends of Bethany so that we may continue to supply the wants and comforts of the children of the Home.

Home and Young Folks

A BIT OF FRENCH FOR INTELLIGENT FOLKS

Says our good old gastronomic friend,
Charlie Spatz, of Boyertown
Hinkel-fies und hinkel-kepp,
Die kann ich net fertrawga;
Ower sell hinner-shtick,
En shenkel—oder's g'nick—
Sell is jazz-moosiek tzu meim mawga!
—Town and Country.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE JOYFUL ADVENT

Text, Matthew 11:3, "Art thou He that cometh, or look we for another?"

A new Christian year has begun, and we are in the midst of the Advent season. Since Christ is the centre and life of Christianity and its worship, the Advent season looks forward to and prepares for the celebration of Christmas, the day of His birth. It is, therefore, a joyful season, and the Church sings again those hopeful and joyful hymns, which add to its cheer and happiness.

The word "Advent" means "to come to," or "a coming." The Advent season is the period including the four Sundays before Christmas. Advent Sunday, the first Sunday in the season of Advent, is always the nearest Sunday to the feast of St. Andrew's, which is celebrated on the thirtieth of November. Sometimes it falls on the last Sunday of November and sometimes on the first Sunday in December. Last year it was on November 28th, this year on November 27th, and next year it will be on December second.

The coming of Christ is the general theme of the Advent season. But the coming of Christ may be considered in a three-fold sense: first, as a coming in the flesh, which is past, and whose anniversary we celebrate on Christmas; secondly, as a coming in glory to judgment, which is future, and about which we know very little; and thirdly, as a continuous coming in the Spirit, into the hearts of believers.

The great mistake which is made by many who think and speak and write about the coming of Christ is that they think of it as an event which they expect to take place at a particular time or on a particular day, while the right way is to think of it as a process which began long ago, is now going on, and will continue to the end of time.

Another mistake is to think of the coming of the Son of man as an outward visible coming, to set up an earthly kingdom; while His coming is inward, invisible, in a spiritual kingdom.

The subject of the lesson for the first Sunday in Advent is the royal entrance of Christ into Jerusalem, which is a symbol of His continuous coming and presence in His Church and in the hearts of His people. But this spiritual presence of Christ must at last become an outward manifestation in judgment, which is the lesson for the second Sunday in Advent. But the spiritual presence and the glorious coming of Christ are both based upon His advent in the flesh, which is the subject of the lesson for the third Sunday in Advent, from which our text is taken. John the Baptist, while in prison, sent his disciples to Jesus to ask Him, "Art thou He that cometh, or look we for another?" And the

answer he receives convinces him that Jesus is the Messiah, the one Who was to come in fulfillment of prophecy, the one who had come as the end of its past life and expectations, and the one Who was to establish His kingdom of righteousness in the world. The Gospel lesson for the fourth Sunday in Advent gives us the witness and tribute which John the Baptist paid to Jesus, and is a preparation for Christmas. It challenges the Church to recognize and adore Christ as the one Who has come, Who is coming day by day in fuller measure into our hearts, and Who shall come to take us unto Himself forever.

A number of hymns have been written for the Advent season, which have more or less of a joyful note in them, and which bring out the three-fold idea of the Advent.

An old Latin hymn was written in the twelfth century, about eight hundred years ago, which was translated into English in 1851 by John M. Neale, which begins as follows:

"O come, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel."

Another of his five verses read:

"O come, Thou Day. Spring, come and cheer
Our spirits by Thine advent here;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel."

Almost a hundred years ago, Philip Doddridge wrote the beautiful hymn beginning:

"Hark, the glad sound! the Saviour comes,
The Saviour promised long;
Let ev'ry heart prepare a throne,
And ev'ry voice a song.

* * * * *
"He comes, the prisoners to release
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

* * * * *
"He comes, the broken heart to bind,
The bleeding soul to care;
And with the treasures of His grace
To enrich the humble poor.

"Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With Thy beloved Name."

Our own Dr. Henry Harbaugh wrote a beautiful Advent hymn in 1860, with which too few are familiar. It has only four short verses, therefore, I will quote it in full:

"Hail, Jesus! Israel's Hope and Light!
Prophets and priests prepare Thy way;
Thy people, thro' the breaking night,
With waiting joy forsook Thy day.

"Thine advent, Lord, revives the world,
Thy life shall waiting nations know;
The banner of Thy truth unfurled
Shall glorious on the mountains glow.

"The vales, where darkness lingers last,
Now kindle in prophetic light;
The morning breaks, for ever past
The fearful reign of ancient night.

"Hail, glorious advent, heavenly birth!
Shout, saints, in triumph Christ appears;

Good-will to men and peace on earth
Shall reign throughout the golden years."

Christmas is the climax of the Advent season and gives it all its joy and cheer. This is the happiest time of the year for children and for all who have a childlike spirit. And the hymn of Isaac Watts, written more than two hundred years ago, is still a favorite with young and old, and strikes the joyful note with which I want to close:

"Joy to the world! the Lord is come:
Let earth receive her King;
Let ev'ry heart prepare Him room,
And Heav'n and nature sing.

"Joy to the earth! the Saviour reigns:
Let men their songs employ;
While fields and floods, rocks, hills, and plains
Repeat the sounding joy.

"No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

Old Lady: "What is that awful odor?"
Farmhand: "Fertilizer."
Old Lady: "For the land's sake."
Farmhand: "Yes'm."

—Polaris Weekly.

"Give me a sentence with the word sofa in it."

"Well, sofa's I'm concerned, I can't."
—Retort.



Bible Thought This Week

HAVE ALL GOOD;—The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.—Psalm 34:10.

A Palace Beautiful—A Bedtime Story

Mrs. Henry W. Elson

Many, many years ago there lived a very wise king. To him a good child was the most precious thing on this earth. He would spend many hours in watching the play of the children of his kingdom and listening to the music of their laughter. In doing this his greatest happiness was found.

"I'll build the good children a palace," he said, "but it must be beautiful in every way." So this king sent a decree throughout his kingdom for builders—workmen who must be so skilled in the beautiful as to have only beautiful and good thoughts while building this palace. A cross word, an unkind thought would in some way mar the building.

"Are there builders in my kingdom who have control of their thoughts and words so as to give to the echo of hammer and saw the sweet harmony of patience and kindness?" This was the great question that troubled the king. How could it be answered? Only by trying out the work-

men—the building only could be the test in workmanship and character.

As we have said, the decree went out. One hundred men applied—one hundred able-bodied men, who thought they could meet the requirements.

The king was happy when he heard the hammers fall and the axes ring, happy to think that he had one hundred brave builders in his kingdom. Bravery it certainly was to be patient and kind at all times. But one morning as he was on his rounds inspecting, the king noticed a misplaced stone.

"Ah!" he exclaimed, "some one has not had beautiful thoughts. I'll find this workman and send him away."

And so he did, but at the same time told him that if he could go one week without thinking unkindly about his neighbor (for that was what caused the misplaced stone) he could come back and try it over.

At times the king was quite discouraged—there were so many misplaced stones—all to be done over again. So many workmen had to be sent away, some for selfish thoughts, others for telling untruths and many, like the first, for cherishing unkind thoughts about some one.

There were a few men brave enough to come back while others never tried it again. So it took many, many months before the palace was finished. But at last the noise of hammer and anvil was heard no more. The structure was completed, perfect in every way. The king called it the Palace Beautiful. Invitations were sent out to all the good children of the kingdom to come and enjoy the palace. How easy, they thought, it would be to be good in such a place surrounded with so much love and beauty as the good king gave them. But alas! some like the workmen had to be sent away. This grieved the king very much.

After trying very hard to be good most of the children, who had been sent away, came back again. Then one could hear from this Palace Beautiful the sweetest music—the music of the laughter of the good children—and the king was happy

Teacher: "I am only licking you because I love you."

Johnny: "I wish I was big enough to return your love."—**Central Luminary.**

Family Altar Column

By Dr. Frank Grether

December 12-18.

Thought: God's people must be just and holy.

Memory Hymn: "It Came Upon the Midnight Clear."

Monday, December 12—Elijah on Mt. Carmel. I Kings 18:30-39.

After Elijah had poured ridicule on the prophets of Baal whose frantic cries brought no response from their god, he calmly prayed, Hear me, O Lord, hear me, that this people may know that Thou art the Lord God. Thereupon fire fell from heaven and consumed his offering. Then the people fell upon their faces and said: The Lord He is the God, the Lord He is the God! Why no such miracles today to convince the world? Because we have not only Moses and the prophets, but we also have the apostles, we have the Son of God Himself. Let us hear and believe.

Prayer: O Thou that hearest prayer, hear our prayers, we beseech Thee. Create in us a living faith that we may endure as seeing Thee who art invisible. Help us to walk by faith, till we shall see Thee as Thou art. Strengthen our faith, O Lord. Lead us by Thy hand, and make us happy in Thee. Amen.

Tuesday, December 13—Amos Pleads for Justice. Amos 5:1-15.

Israel was very religious, it had many shrines, but they were not the temple of the living God. Their religion was a cloak for their malice: the nobles were anything but noble: they oppressed the poor and trod them ever deeper into poverty and misery, but they themselves were living a life of luxury. They were deaf to the voice of God. Oh, let us seek God, who maketh the seven stars and Orion, the Creator of heaven and earth! Let us seek good, and not evil, that we may live.

Prayer: Almighty God, who can escape Thy judgments? We fear Thee. Keep us from sinning against Thee and those dear to Thee. Make us truthful, sincere, upright in our dealings with men, and in our prayer fellowship with Thee. And now bless us. Amen.

Wednesday, December 14—Hosea Proclaims God's Law. Hosea 11:1-9.

When Israel was a child, then I loved him. How shall I give thee up, Ephraim? As a mother loves her child, not only in infancy, but throughout his life, and even then when he forgets her or falls into sin and disgrace: so God continues to love His people. His chastisements are proofs of His love. He chastises to save.

Prayer: Dear heavenly Father, hear us. We confess that we have often forgotten Thee, and have failed to live up to Thy precepts. Thou knowest our frailty. Enter not into judgment with us. We ask for grace that in our afflictions we may not murmur against Thee any more. Forgive us our short-comings, O Lord, forgive us; and fill our hearts with an abiding sense of Thy love. Amen.

Thursday, December 15—Micah Champions the Oppressed. Micah 6:1-13.

The Lord so kind and good: His people so bad, so unkind! Idolatry, lies, fraud and oppression—what kind of harvest can they expect when they sow such seed? "I will make thee sick in smiting thee, in making thee desolate because of thy sin's," saith the Lord. Fear God, and you will do right. Love God, and you will gladly do right.

Prayer: Thou, O Lord, seest us. We live under Thine eye. We walk in Thy presence. If we knew not that Thou art gracious, the thought of Thy holiness and Thine almighty power would fill us with despair. But Thou art love. Oh, that we might love Thee, because Thou hast first loved us! Impart unto us the Spirit of adoption that as Thy children we may cry, Abba, Father. Amen.

Friday, December 16—Isaiah's Call. Isaiah 6:1-8.

Before he called them to preach or lead His people, the Lord revealed His glory and holiness to Moses and Ezekiel, to Peter in his ship, and to Saul on the road to Damascus. Here to Isaiah. Black against white, oh, how black! How could a man of sinful lips remonstrate with a people of sinful lips! But his lips were touched with a live coal from the altar of atonement. Not till then could he say Here am I, send me.

Prayer: O Lord, the earth is full of Thy glory, and Thou art a holy God. How can sinful men come into Thy presence! Help us to feel our sinfulness. Grant unto us Thy Holy Spirit, the Spirit of grace and supplication, that we may worship Thee in Spirit and in truth. In the name of our blessed Saviour whose blood cleanseth us from all sin, we ask it. Amen.

Saturday, December 17—Isaiah Preaches Repentance. Is. 1:10-20.

No time server was Isaiah now: he tore the mask of religion from the face of the

nation and showed them to be the sinners they were. When they spread out their hands to pray, how could God hear them? Those hands were full of blood. The sighs of the oppressed, of widows and orphans had reached the ear of the Lord God of hosts, their just and almighty defender.

Prayer: O Lord, God, more just and holy, keep us, we beseech Thee, from sinning against our fellowman and against Thee. May we always live as in Thy sight, and fear to do evil. May we hearken to Thy voice, follow Thy precepts. Lead us, we pray, by Thy Holy Spirit in the straight path of truth and righteousness. Amen.

Sunday, December 18—The World for Christ. Psalm 67.

When, yes when, shall all the ends of the earth fear God? Are we to blame that his kingdom is making such slow progress? What are we, what are you and I doing to make known the saving health of God among nations? So many millions still in the darkness of idolatry. So many see wickedness and vice abounding in the Christian nations and say, we are better than you.

Prayer: O God, be merciful unto us and bless us. Cause Thy face to shine upon us that Thy way may be known upon earth, Thy saving health among the nations. Heal us. Sanctify us. Bless us this Sabbath day abundantly, according to the riches of Thy grace. Enrich our spiritual life, for Jesus' sake we ask it, that we may truly be the salt of the earth, the light of the world. Amen.

THE LIFE OF MARY

Four journeys Mary made,
In Holy Writ set down—
To Bethlehem, to Egypt,
To homely Nazareth town;
And last to high Jerusalem.
That gave her Son His crown.

But Holy Writ it hath no smallest part
Of the far, loving journeys of her heart.

Four griefs Mary knew:
The mean birthplace; her fears
When Pilate spoke the Young Man's doom;
Her townfolks' laughing sneers;
And last the day He dragged His cross—
End of her hopes of years,
But of her greatest grief there is naught
said—
That He, her firstborn, darling Lad, lay
dead.

Four joys Mary held:
Her baby's smile; the day
She found Him in the temple
Among the rabbis gray;
The feast He blessed at Cana;
The palms that strewed His way.
Her greatest joy—the day she fell asleep,
And found again her Son—her's now to
keep.

—Katherine Burton in The Living Church.

When Sunday Comes

BY JOHN ANDREW HOLMES

True, there is much evil in Church members, but why assume that the Church put it all there?

Father (at 1 A. M.): "Is that young man asleep, Helen?"

Daughter: "Hush, father! He has just asked me to marry him and make him the happiest man in the world."

Father: "Just what I thought; wake him up."—Scribe.

The Pastor Says: If evolution is true, I am not so sure that the laugh is all on man.

RELIGION FOR YOUTH

Hon. James J. Davis, United States Secretary of Labor, has a timely article in "Good Housekeeping" on the importance of religion in education. This is an old subject, the truth of which needs frequent repetition, and we are glad to see it stated by one in so prominent a position as Secretary Davis. Among other things he says:

"It saddens me to learn of the indifference or hostility to religion that runs through some of our institutions of learning. Recently a friend of mine told me he had taken his children from a certain institution when he discovered that some of the professors had filled them with a doubt of the existence of God. He has since put his children into an institution where they are sure to receive a different kind of teaching from the one that was making them atheists.

"I leave it to the reader whether he was justified in so doing. I know that some men pin their faith to nothing but hard materialism. It is their own affair, and I hope I am too broad to quarrel with it. But for that very reason I question whether our teachers have the right to interfere with the religious beliefs of their pupils. If a professor announces a course of lectures on disbelief, and students select that course, that is their business. But for a professor to go out of his way to drop even incidental shocks to a student's beliefs seems to me highly immoral.

"I shall probably arouse a laugh if I say I believe these orgies of jazz, flapperism, and so on, are an expression of a hungry and unsatisfied soul within us. But that is what I believe. It seems to me that we have learned that material things are not enough. Our very excesses are our blind fumbings for something that will satisfy this restless stirring within us. We need to be called back to ourselves. We need to be given satisfying outlets for the mysteries and wonders that are in us. Teach children to love beauty, and to find it and live it. Morality is nothing but fineness of conduct. But even this is not enough. 'Deep within himself man wants more than the approval of his fellow beings, he wants the approval of his God. Education will never be education until it supplies every being with the moral training that he needs for the one approval and the religious quickening that he needs for the other.'"

CHRISTMAS LETTER FROM HOFFMAN ORPHANAGE

Dear Friends:—

The Hoffman Orphanage Family wishes to extend its greetings to the many friends in Potomac Synod and throughout the Reformed Church for a blessed and joyous Christmastide. May all the joys of this sacred season center in the Christ who gave to the world life, light and love. Our friends have for 17 years conveyed to us these Christ-like blessings at Christmas by giving liberal offerings to care for the unfortunate and dependent children of our Church. The growth and success of our work has been due chiefly to this liberal support. Our friends have been giving these poor children LIFE, LIGHT and LOVE by remembering their needs at Christmas. These children again appeal to all the pastors, consistories, congregations and Sunday Schools in the Synod of the Potomac, to provide for them for another year. The work of caring for these children is each year increasing and the demands are greater. The Church as the foster parents for these children is trying to give them every possible opportunity. This means increasing our staff of workers, and thus trying to give the individual children more personal attention.

This year we are making personal appeal to our many friends wherever possible, to increase the offerings from the entire

Birthday Greetings

By Alliene S. DeChant

In Asia Minor, the Caucasus, Greece, Persia, Syria and in Palestine there still remain 33,415 boys and girls who have been desperately hungry, and homeless, perhaps the saddest little ones the world has ever seen. But America has made them happy. America has fed them hot soups and nourishing food. America is sending them to school and is teaching them a trade they like, so that by the time they are sixteen they can help themselves. America calls that care, that help her Near East Relief. How is it given? Some folks give that help by "sponsoring" a Near East orphan, that means paying all his expenses for a year: \$106.56. Others feed and clothe an orphan, \$5 a month or but \$60 a year. It was in 1915 that America began her bread lines and soup kitchens for the Armenians and Syrians, and ever since has she been "carrying on." We want to share again, this Near East season, in that "carrying on." We'll be sponsors; we'll feed and clothe; we'll give the biggest gift we can and because we REALLY WANT to. Mother will help us, and of course we'll ask father too, for "No man is ever so tall or so straight as when he bends over to lift a little child." Our Dr. Leinbach can tell heaps more about the Near East. He was "over there" several times, and he KNOWS. And we'll make him HAPPY MUCH by helping to share in making Near East orphans glad, not sad, never hungry, and in giving them a chance to learn a trade. More than half of them, you know, are not yet in their teens, they're just our age.

P. S.—Your Birthday Lady did not see the shop where Jesus the Carpenter of Nazareth worked. It was closed the first time I went there, and when I went back, the caretaker could not be found. But I saw another carpenter shop, there, a carpenter shop in which orphan Syrian boys were at work. Proud I was of them, of their strong bodies, their smiles, their eagerness to learn. Proud I was too, and am, that our Near East Relief of America built that carpenter shop where orphan Syrian boys have been learning the Jesus trade.

Synod about \$10,000. Last year our Christmas offerings from the entire Church totalled \$18,000; our monthly budget for the year just closing averaged a little over \$2,500, so you will readily see that we must ask for \$10,000 increase in the offerings. The pressing needs, and the increasing of the work requires this increased support. This amount needed does not include the amounts needed to complete building projects or unredeemed pledges towards different projects, but merely running expenses for the year 1928. Our kind Heavenly Father has always found His people willing to meet our needs, and we feel assured that His people will again supply our increased support.

There are two places to which you can send your gifts. Cash contributions should be sent to the Classical Treasurer, who will then remit to our Treasurer, Rev. Samuel H. Stein, D. D., 119 South Duke Street, York, Pa., and all other gifts should be sent to the Hoffman Orphanage, R. F. D. No. 1, Littlestown, Pa.

Wishing you all the joys of a blessed Christmas, and the prosperity of a Happy New Year, we are,

Most cordially yours,

The Board of Directors,

George W. & Agnes Hoffman Orphanage,

Rev. Sidney S. Smith, Supt.

Dr. Paul C. E. Hauser, Sec'y.

CHURCH FURNITURE



Part of a circle of chairs for beginning tots, with teacher's stool in center.

For Every Department of the Sunday School

COMPLETE equipment for primary, intermediate and adult classes, including all types of folding and non-folding seating, tables, blackboards, register-boards and classroom lecturns.

Our catalog groups equipment by school classes, showing what is needed in each department. Address Department C.

DE LONG FURNITURE Co
1505 Race Street, Philadelphia, Pa.

ANNIVERSARY AT EDEN CHURCH

Sunday, November 13th, 1927, was a happy day for the congregation of Grace Reformed Church, Eden, Pa. It was the tenth anniversary of the dedication of that beautiful edifice and was observed with fitting services morning, afternoon and evening. The Church was beautifully decorated with flowers, and a large audience was present at every service. The pastor, Rev. Walter C. Pugh, had charge of the morning and evening services, and the superintendent of the Sunday School, Cecil Patterson, had charge in the afternoon.

At the morning service Rev. H. S. Shelly, who was the supply pastor when the congregation was organized, gave a few words of greeting. The history of the congregation was given by Wm. L. Jacoby. The anniversary sermon was preached by Rev. J. W. Meminger, D. D. It was Dr. Meminger who took from his Church and Sunday School the faithful worker, Wm. L. Jacoby, and sent him to Eden to help organize a Sunday School and congregation. Mr. Jacoby was one of the main factors in organizing this congregation and ever since he has given of his time and means to make it grow and prosper.

At the afternoon service, which was



The Rev. Walter C. Pugh

The Church Services

SUNDAY SCHOOL LESSON

Sunday, Dec. 18th, being Review Sunday, no notes are furnished.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 18th—God's Kindness and Our Own. Tit. 3:1-8; Matt. 25:35.

The kindness of God is manifest everywhere. It appears in the world of nature and in the Kingdom of Grace. It is one of the fundamental elements of His being. While in the Old Testament they sometimes wrote of the sternness and the wrath of God and trembled in view of His judgment, the God of the New Testament, especially as revealed in the life and teachings of Jesus, is a kind, gracious Father, one whose heart overflows with love and goodness and who is interested in the welfare of His children with most tender solicitude and concern. In none of the Epistles of St. Paul does this phase of God's character appear so strongly as in that little letter addressed to Titus, which is one of the Scripture passages for this topic. It would be interesting to read this brief letter of three chapters and get its setting and its prominent words. We know much about the Church at Philippi and at Corinth and at Thessalonica, but this little letter concerns the Church at Crete. It is a letter addressed to one of Paul's spiritual children asking him to organize the Churches on that island. It is interesting to observe from this letter how some of the great spiritual factors of our faith are linked up with the matter of organization in the Church. One of the great words of the Epistle is the word **sober-minded**—self-control, poise, balance. Then there is the expression, "God our Savior," which seldom, if ever, occurs elsewhere. Another great word is the word **appeared**. "The grace of God hath appeared." "The kindness of God our Savior and His love toward man appeared." "Looking for the blessed hope and appearing of the glory of our great God and Savior." The word **appeared** furnishes a key to the theology of Paul. He regarded religion not simply as an inward emotion and experience, but

Sunday School hour, Mr. Patterson made a few remarks, the Junior Choir sang, and recitations and special music numbers were given by other members of the school. The message of the afternoon was brought by a former pastor, Rev. Thomas W. Rhoads.

The special feature of the evening service was the burning of the mortgage, which was in charge of O. S. Eckert, Wm. L. Jacoby and Harry Frank. The Church debt had all been taken care of before the anniversary day so that there was no need to ask for money at any of the services. This congregation when first organized had 32 members and still has less than 100, **not only paid off a \$12,000 Church debt, but each year paid its apportionment in full.**

Rev. Wm. S. Gerhard, who was one of the former pastors, preached the much appreciated evening sermon.

Preceding the anniversary services, two weeks of special services were held. These services were all well attended and the pastor was assisted in these services by Rev. Mr. Worrall, of Lancaster, Pa. Two new members were added to the Church. Grace Church is in a growing community, and as it is the only congregation in the immediate neighborhood, it ought to grow and prosper. (See Cover Page of this issue.)

as a great objective reality. So, "the kindness of God our Savior **appeared** not by works done in righteousness which we did ourselves, but according to His mercy which He poured out upon us richly through Jesus Christ our Savior." Therefore, the fullest revelation of God's kindness towards man appears in the gift of His Son Jesus Christ. That is the full measure of His love and kindness towards men.

The kindness of God is a theme for poets as well as for prophets. Frederick W. Faber wrote:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

And again,

"the heart of the Eternal
Is most wonderfully kind."

But one of the sweetest hymns which sets forth the kindness of God is the one written by Samuel Medley, an Englishman who lived towards the close of the eighteenth century. He started out as a sailor, but was converted on hearing a sermon by Dr. Watts on the text from Isaiah: "I, thy Lord, have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people, for a light of the gentiles, to open the blind eyes, to bring out the prisoners from the dungeon and them that sit in darkness out of the prison-house." He became a minister in Liverpool, and one evening while sitting in the home of a prominent Baptist in London, he asked the daughter of his host to bring him ink and paper. He retired to his room and wrote the hymn beginning, "Awake My Soul, to Joyful Lays." This hymn has been of comfort and inspiration to many who have learned to sing it. It sets forth the loving kindness of God in beautiful words of praise.

"Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise:
He justly claims a song from me,
His loving-kindness is **so free.**"

His loving-kindness is undeserved on our part. We do not merit it. We have not

earned it. On the contrary we have often spurned it and rejected it. It is as free as the air we breathe and the sunlight that floods the world about us. It is not only undeserved, but also unreserved. It knows no calls, no creed, no color, no nation, no rank. God with all the goodness and kindness of His being, "may be had for the asking." "'Tis only Heaven that 'is given away.'"

Again:

"He saw me ruined in the fall,
Yet loved me notwithstanding all,
And saved me from my lost estate,
His loving-kindness is **so great.**"

The kindness of God cannot be measured. It cannot be tabulated. We sometimes sing, "Count your many blessings," but they cannot be counted. They are more than the sands of the sea or the stars of the sky. You can fathom the depths of the ocean, but you can never sound the depths of God's loving-kindness. It is so great, it bridges the chasm and the ruins made by the fall of man. It embraces the last, the least, and the lost. It goes deeper than the deepest depths of sin and sorrow, and is wider than the widest sea; it is as great and marvellous as God Himself.

Again:

"Through mighty hosts of cruel foes
Where earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness is **so strong.**"

There is no foe that can overcome it. It is never slain, never exhausted. It persists from age to age. If the loving-kindness of God our Savior were not so strong we would long since have been abandoned and cast as rubbish to the void. But it is powerful, persistent, persevering. It never fails, it lasts.

Again:

"So when I pass death's gloomy vale,
And life and mortal powers shall fail,
O may my last expiring breath
His loving-kindness sing in death.

Then shall I mount, and soar away
To the bright world of endless day;
There shall I sing, with sweet surprise,
His loving-kindness in the skies."

The kindness of God should inspire kindness in ourselves. If God is so good and gracious and we are His children, we should be kind to one another. This is always the way in which the Apostle Paul enjoins his readers and encourages them in Christian service. Because of what God is and what He does for us we should do the same things to others. Paul would not say that we should be good and kind and just in order that we might be saved, but he would say that because we are offered this salvation through the kindness and grace of God our Savior, we are to work this new life out in our own lives. Now, we should seek to cultivate the spirit of kindness in our own hearts. The present day popular virtues seem to be heroism, courage and strength, and somehow we fail to recognize the value and power of those gentle, virtue-like sympathy, tenderness, courtesy, meekness and kindness. No one has ever suffered in the long run by being kind. People may take advantage of you, but kindness enriches your own soul and deepens the currents of your life. Will you notice that **kindness and kinship** have the same root? In loving-kindness we become akin with God. "Inasmuch as you have done it unto one of the least of these, My brethren, you have done it unto Me."

WESTERN NORTH CAROLINA CONSISTORIAL CONFERENCE

The men of the various Consistories of the Churches in Western North Carolina met in Grace Church, Newton, N. C., on Sunday afternoon of Nov. 27. The Conference was called as a result of the action

taken by the North Carolina Classis at its fall meeting. Being similar to other conferences held at this time throughout the Church, the program was centered about the subject of Church finance.

From the standpoint of numbers, and the quality of the program, the meeting was a success. Whether it was or not will be seen in the results of the future. Men were present from almost every congregation in the Western section of the State, and several of the Churches were represented by large numbers. In all, there were just 100 men gathered together to discuss the financial problems of our Churches.

The entire program was worked out in a way that brought out the conference theme with force. Rev. Hugo Kellermeyer led the devotional period. This was followed by a discussion of the Every Member Canvass Demonstration by Rev. J. C. Peeler. Next came a series of five-minute talks as follows: What do I Owe the Church, by Dr. Clarence Clapp; What Can I Give the Church, by Dr. C. Banks McNairy; How Can I Do It, by Mr. W. R. Weaver. These, though short, were to the point. The men were brought face to face with their duties as Christians, and that by laymen of their own number. The final address was made by Dr. George Alber Snyder, D. D., Akron Ohio. Dr. Snyder spoke on "The Kingdom's Support," bringing out in his able way, the great necessity of every man using his whole self for the Master and His work. The prayer and benediction were pronounced by Rev. J. A. Koons.

At the evening session an illustrated lecture was given by Rev. George Longaker, D. D. This was the widely known lecture on "The Reformed Church at Work." Rev. W. R. Shaffer pronounced the final benediction. The conference was informational as well as inspirational. Knowing the need then, the thought comes back, "THE NEED IS THE OPPORTUNITY."

MINISTERIAL RELIEF

All over the country, cities and towns are engaged in securing funds for hospitals, the Y. M. C. A., care of the poor, Red Cross, Salvation Army, and those institutions that exist for the general welfare of the community.

We have in mind a city of 60,000 people now raising a fund of \$300,000 for welfare work. We are naturally interested in the method by which the money is to be secured. Do they write articles for the city papers, Yes, articles are written setting forth the claims of these organizations; so that people may give intelligently; men deliver addresses in theatres, Churches and various organizations to awaken interest and secure men and women to assist in the work. Then the records of past years are gone over. Lists of contributors are secured, canvassers are selected and assigned to wards, streets and blocks.

These persons are assembled and instructed in making the canvass. They go out, make the canvass, secure the pledges, and the money is raised.

But suppose some minister should ask why go to all this trouble. Why not let us ministers just explain the matter to our people, put envelopes in the vestibule of the Church, tell the people if they feel like giving to take an envelope and send the money. Do you think it would be raised that way? You know it would not or perhaps some one would suggest that we place envelopes in the entrance to the theatres and movies and ask the people to contribute that way. You know that plan would fail.

Information must be given and the direct appeal to the individual must be made by personal contact to insure proper results.

The above plan, getting results in scores of cities should be a lesson to us in securing our Sustentation Fund. We have given

FOR SALE

2 Manual Moller Tracker Action Pipe Organ with Water Motor

Write Messenger Office

the information to our people through the Church papers. Further interest has been awakened by addresses and sermons to our congregations. But we break down at the last step of personal contact and challenge to our individual members.

We take too much for granted. If placing envelopes in the vestibule of the Church and telling people to help themselves does not solve the problem in securing funds in the welfare drive; it will not do it for us.

In some way we must come in touch with the individual members of Churches. Our German congregations are raising their quotas because so many pastors go among their people and secure the funds. Other Churches place the amount in the budget and pay so much each month just as they pay the minister's salary and other expenses of the Church.

But what to do with the ministers and Churches that are indifferent and continue to do nothing is the problem. We would be very glad to receive suggestions as to the best method of getting these people to do their part of the work.

\$675,000 has been paid and much more subscribed to our Sustentation Fund. But it would grow much more rapidly if our pastors and consistories would encourage and lead as they should.

Rev. Rockel in Altoona, Dr. Eyler in Bedford, and many other pastors secured excellent results by using the Lenten offerings for this fund. If you cannot secure persons in your charge to make a canvass and your consistory will not make it a part of the annual budget, we would suggest the Lenten season as a proper time to raise at least a part of the \$5.00 per member, which every congregation is expected to raise.

—J. W. Meminger, Secretary.

HOOD HAPPENINGS


The Thanksgiving intermission is usually a very crowded one, and this year has been no exception. A very large portion of the student body found it possible to work out a close-connection schedule for home-going, and the special train and the Blue Ridge buses were prompt and active in the get-away and equally efficient on the return. A small group of students remained for Thanksgiving at Hood and seemed to enjoy their experience quite suitably. The college dinner, under Mrs. Carson's direction, was greatly enjoyed by this group and resident members of the faculty and their friends.

Prior to and during the short vacation Hood's president passed a very busy week; first in attendance at a committee meeting of the General Counselling Commission of the Y. M. C. A. with the Churches, in New York City, and later in attendance at the meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, in Atlantic City. At this meeting Dr. Shaw was also in attendance as a member of the Program Committee of the Conference on English, affiliated with the Association. Other members of the faculty attended the sessions of the State Teachers' Association in Baltimore.

Recent speaking appointments have been including both President and Mrs. Apple simultaneously. Oct. 29 found the former in Cumberland at the State Convention of the Christian Endeavor Union of Maryland, and the latter at the Carroll County Sunday School Anniversary in Westminster. Sunday evening, Nov. 27, found the president at Grace Reformed Church, Washing-

BARGAINS IN GIFT BIBLES

To encourage the giving of Bibles for Christmas, a wide assortment is available at very special prices. Write for free folder or call. New York Bible Society, Dept. 20, 5 E. 48th St., New York.



**"NATIONAL"
Bible Press**

WHEN you desire the ultimate in beauty, quality, legibility and completeness, ask for a National Bible.

There are Bibles of all sizes at as many different prices to answer every desire, ranging from the beautiful, flexible Hand Bibles, with Imperial Seal Binding and Linen Lining, India Paper and Gold Edges, to the large, profusely illustrated Family Bibles.

"The Book for All Ages"

There is one which will answer your every wish.

Ask to see a National Bible at your book store.

National Publishing Company
PHILADELPHIA

ton, D. C., with the Hood films, and a goodly number of former Hood students and teachers in attendance. At the same time Mrs. Apple addressed the Thank Offering service at Walkerville, Md., and performed a similar service at Adamstown, Md., on the 30th.

At the Association of Colleges in Atlantic City, Hood's president was elected honorary vice-president of the State of Maryland and the District of Columbia for the coming year. An invitation was extended to hold the 1928 meeting of the Association at Hood. This invitation may not be accepted in view of Hood's somewhat detached position, but the officers of the Association expressed both interest in the invitation and pleasure at receiving it. The Executive Committee will make the final decision. The Association was chiefly busied this year in dealing with the accrediting and listing of secondary schools. A few colleges were added to the list of recognized institutions, including Saint Joseph's College, of Emmitsburg, Md., and Drexel Institute at Philadelphia.

Among recent events of unusual interest at Hood have been the delightful recital by the Flonzaley Quartet on the evening of Nov. 3, and the coming of the North Carolina Playmakers on the evening of the 16th. The Flonzaley Quartet is probably the best and best-known of its kind in the world. They come to Hood every four years, thus giving each student an opportunity to hear them during her college course. Their recital this year was up to its usual high standard and delighted a crowded auditorium composed of college and community.

The Carolina Playmakers are a unique organization from the University of North Carolina, who produce plays of their own writing, based chiefly on the life of the people of North Carolina mountains and the eastern coast. It is a plan to have them also return for each college generation.

Of greatest recent interest was the coming to Frederick of Sir Wilfred Grenfell, of Labrador. Dr. Grenfell delivered an illustrated lecture in Winchester Hall on the evening of Nov. 19 and was the Vesper speaker on the following afternoon. He also preached at the Evangelical Reformed Church on Sunday morning, the

20th. His coming was arranged by Miss Margaret Motter, who is a member of the Grenfell Association, and it was regarded as a great privilege to hear him at Hood.

Events of local interest were the piano-forte recital of Miss Jennie Newgeon, of the faculty, on the 18th, and three one-act plays by our own "Marionettes" on the 11th.

The varsity hockey team met the Mt. Washington team on Saturday, the 19th, and were defeated by a score of 4-1. They defeated this team last year, and will play them on their own grounds on Saturday, Dec. 3.

Plans are under way for several inter-collegiate debates between the Hood team and a number of neighboring colleges. The local team will include several members of the undefeated team of last year.

—J. H. A.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Thanksgiving Day was spent very quietly, yet very satisfactorily, by our family. Shortly after breakfast the Christian En-

deavor Society of Trinity Church, this city, came and conducted a service. The Thanksgiving address, which was well received, was delivered by one of their number, Robert Heimbach. They brought with them four big baskets of good things to eat for the Thanksgiving dinner. For many years it has been the practice of this Society to visit the Home in this way on this occasion.

The dinner for the family was a real feast. Huff's Church, near Hereford, sent the Home a liberal supply of chicken in good time to be used for Thanksgiving. These, together with other things, which seem necessary for a good dinner, including cranberry sauce and mince pie, led our guests to vote the meal a complete success. While this is the first time that a congregation has presented the chicken for this occasion, our family would not be averse to making this an annual affair.

While circumstances were such that the guests could not go to the football games, the radio brought the games to us. We were able to get a good deal of the enthusiasm and spirit of the games through the announcers, the cheering and the music.

News of the Week

Mrs. Henry W. Elson

The Gold Medal of the Holland Society of New York has been awarded to the Rev. Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, and President of the Federal Council of Churches of Christ in America, in recognition of his services in behalf of the unity of Christian Churches.

Treaties through which the United States and other nations would join in renouncing war and resort instead to arbitration or conciliation will be proposed in a joint resolution which Senator Arthur Capper, Republican, of Kansas, will introduce in the next Congress. The Capper peace plan is framed very much along the line of the proposal to outlaw war made to this country last April by Aristide Briand, the French Foreign Minister, but whereas the Briand plan would affect only France and the United States, Senator Capper would bring in other nations.

Tax cuts which Under Secretary Mills, of the Treasury, estimates will reduce the annual revenues by about \$250,000,000, but which leaders in Congress declare will not exceed \$235,000,000, were incorporated in the pending tax bill by the House Committee on Ways and Means. Corporation tax is cut 11½% and auto levy to 1½%.

Noble Brandon Judah, Nov. 23, was appointed Ambassador to Cuba by President Coolidge. The appointee, a Chicago attorney and veteran of the World War, is Colonel in the United States Army Reserve.

Marking a further step towards the establishment of world peace, a conference was held recently in London under the auspices of the No More War Movement Society. Delegates from all over the world, including representatives from America, Europe and the Far East, were present and set forth the various problems of peace in the different continents.

Governor W. H. Adams has announced that he was preparing to lend a meditating hand in an effort to end the I. W. W. coal strike in Colorado, which is now in its fifth week.

The Rev. Jason Noble Pierce, pastor of the First Congregational Church, which President Coolidge attends, is one of the candidates for chaplain of the United

States Senate, to fill the vacancy caused by the death of the Rev. J. J. Muir. According to the Senate Caucus Committee, half a dozen ministers are seeking the position, which carries a salary of \$1,200 a year.

Jon Bratianu, Premier and for 16 years political dictator of Rumania, which he helped to build up from the World War, died from blood infection after an operation on his throat glands, Nov. 24. His brother succeeds him as Premier of Rumania. His death is less than four months after King Ferdinand.

Rear Admiral William H. G. Bullard, Chairman of the Radio Commission and a pioneer in the development of radio communication in the United States, died suddenly at his home in Washington, Nov. 24. He was the second member of the Commission to die since its inauguration March 15, the other being Colonel John F. Dillon in September.

Italy and Albania signed at Tirana Nov. 22 a treaty of defensive alliance by which each binds itself for a period of twenty years to give to the other every moral and material assistance in case of unprovoked attack by a third power. It is supposed to be an answer to the Franco-Yugoslav compact, and foreign circles have been taken by surprise at the treaty.

Pennsylvania's potato crop will average 116 bushels to the acre this year, according to estimates of the State Department of Agriculture. This is three bushels in excess of the average for the past five years. The total crop is placed at 25,056,000 bushels.

Mrs. Calvin Coolidge presented a portrait of her son Calvin to the Walter Reed Hospital. The painting, by Ebin Comins, depicts the boy on the railing of the old Vermont homestead, with the Green Mountains as the background. Young Calvin died in the above hospital in 1924.

Fifty-eight Japanese dolls arrived in San Francisco Nov. 25. This gift of dolls is made to the children of America in return for a shipment of more than 12,000 American dolls distributed to the children of Japan under the auspices of the Committee on World Friendship Among Children. While no arrangements have been made for their distribution, it was said that the col-

5% Serial Coupon Bonds

Sold by

The Board of Home
Missions

Authorized by

General Synod

Total Issue \$500,000.00

\$225,000.00 Sold

A Safe Investment

For Further Information Write to

Rev. Wm. F. DeLong, D. D.,

Field Secretary

Schaff Building, : 1505 Race Street
Philadelphia, Pa.

lection might be sent to the Metropolitan Museum at New York for exhibition, after which individual dolls would be sent to the various States.

Dr. Jacob Gould Schurman, Ambassador to Germany, has returned to the United States for a brief visit. He expressed himself as optimistic over conditions in Germany and said the number of unemployed had been reduced from 3,000,000 to 300,000 in the past 12 months.

The Franco-German trade treaty passed its third reading in the Reichstag Nov. 23 without a debate, the first and second readings having been completed at a short session the day before when Parliament opened for the winter session.

The Egyptian Government has accepted an offer of the Rockefeller Foundation for the services of a sanitary engineer to study soil pollution and make suggestions for the prevention of many diseases, including typhoid.

Further data from the first Turkish census, taken in October, reveals an excess of 481,137 women. Incessant warfare in the Balkans and the great war made heavy inroads on the male population of Turkey. Women are now employed in nearly all forms of industrial and commercial activity.

The French and Italian Governments, after examining reports of engineers, have come to an accord concerning the construction of a tunnel under Mont Blanc from Chamonix, France, to Aosta, Italy. The tunnel will shorten the time for express trains from London and Paris to Milan and Rome by at least three hours.

Seventeen football players died of injuries received on the gridiron this year. This is a higher fatality than last year, when 8 were killed, but 3 less than the record of 1925. 100 have been reported injured; last year 200 major injuries were listed.

The disastrous floods following cloudbursts and a cyclone in Algeria, North Africa, recently, are believed to have taken toll of several hundred lives. Bridges were carried away and railroads washed out at many points.

A French company will be formed soon at Strasbourg for the purpose of utilizing

the Rhine's waterpower resources and applying them to electrifying the railroads of Alsace-Lorraine. A commission will be sent to Switzerland to make studies, it being considered in France that Switzerland in the country most advanced in railroad electrification.

The Disarmament Conference opened at Geneva Nov. 30. The general purpose of the meeting is to consider the broad lines of a draft treaty for arms limitation, and if there is a fair amount of agreement the matter is to be given to the experts to prepare for a disarmament conference some time next year.

A memorial monument to Theodore Roosevelt on the heights of Culebra Cut, where the blasting of the last dikes completed the Panama Canal, is the aim of Dr. Belisario Porra, former President of the Republic of Panama.

Two new records in carrying the human voice over vast distances on a commercial basis has been established recently when conversations took place between New York and Stockholm and between Mexico City and Montreal.

Five thousand persons were killed in a revolt against Soviet authority in Ukraine after three months fighting. Villages and crops were burned. It is reported that the insurrection has been extinguished in a torrent of blood.

Insisting that it would aid the country more to bring remaining war taxes to a more nearly normal basis than to reduce the national debt "more rapidly than is already provided by statute," the United States Chamber of Commerce Nov. 29 reiterated its demand for a tax cut of \$400,000,000 in the revenue legislation now about to be framed.

EASTERN SYNOD

(Continued from Page 2)

blessed with large means or with kindred whose lives have been a great joy and blessing in home circles, was impressively stressed in the report of the Standing Committee. It was a matter of regret that during the last ten years only eight new missions have been started within the bounds of the Eastern Synod and that the lack of interest in local Church extension is such that, in one Classis alone, enough names were erased from the congregational rolls to constitute a congregation of 400 members.

Foreign Missions received the sympathetic attention of Synod on Wednesday morning. Following a conference for asking and answering questions concerning the present conditions in the Foreign Field, the report of the Standing Committee was adopted by a unanimous rising vote. It lamented the passing of Dr. Wm. E. Hoy, the honored and beloved founder of our work in Japan and China; it extended hearty congratulations to Dr. Allen R. Bartholomew on the completion of 40 years of distinctive service to the Foreign Mission cause; it strongly urged the full payment of the entire apportionment by Classes and congregations; it expressed sincere sympathy with the Chinese Christians in their struggle for national sovereignty, and in their demand for the revision of the unequal treaties, including the elimination of extra-territoriality; it hailed the missionaries as true soldiers of the cross in the losses and sufferings they have sustained and in their efforts to adjust themselves to the new situations created by recent events in China; it approved the taking over, by the Chinese Christians, of a larger share in the direction of the local work and the continuation of the work of the Board in the atmosphere of brotherliness; and it rejoiced in the evidences that the Chinese Christians desire the resumption of the work of our Church as soon as possible.

In the discussion of the work of Ministerial Relief, Synod voted to recognize in a fitting manner the completion of 175 years of telling toil and to request every congregation to celebrate this anniversary in a befitting way on Ministerial Relief Sunday. It recommended the payment of the larger apportionment in full by all the Classes; urged every eligible minister to secure the protection of the Sustentation Fund created by the General Synod and requested every pastor to do all in his power to complete the work assigned to him for his own charge. Classical informants were urged to co-operate with the Board in its endeavor to bring help and comfort to aged and disabled ministers and their widows. The giving of Memorial Funds, Annuity Bonds, and Bequests was commended to wealthier members of the Reformed Church so that the Board's program of justice and love may be carried forward to a happy and successful realization.

The work of the Publication and Sunday School Board was reviewed on Thursday morning. Synod commended the development of Christian leadership through Training Schools and Daily Vacation Bible Schools. It assured the new Director of Religious Training, the Rev. Fred D. Wentzel, of its support in the work which he is undertaking. It urged that, through the Church School and the Young People's Societies, faithful attendance at public worship be promoted and that, through conferences, religion in the home and the establishment of the family altar be promoted. It asked that the Publication Board of the Reformed Church be supported by our people in the purchase of books, supplies and denominational literature. On Wednesday afternoon the Centennial of the "Reformed Church Messenger" was celebrated in Hensel Hall. Addresses were delivered by the genial and capable editor, Dr. Paul S. Leinbach, as well as by ardent lovers of the "Messenger," among them Drs. A. M. Schmidt, A. R. Bartholomew, C. E. Creitz, Isaac M. Schaeffer and Ellis N. Kremer, and Elder W. W. Anspach. Synod approved of the observance of an annual "Messenger" day and urged pastors to use their best endeavors to place the Church paper in every Church home as an excellent means for Christian education.

Synod's Standing Committee on Christian Education reported concerning the work of providing beneficiary aid for students looking forward to the Christian ministry. During the past year about \$19,000 was provided for such work among 64 students,—an average of about \$300 per year for each student. The General Synod's Board reported progress in the plan of unifying the work of Christian Education throughout the entire Reformed Church. The observance of Education Day by all the congregations within the bounds of Eastern Synod on a Sunday in January as near as possible to Reformation Day was recommended. The special offerings on this day and also the offerings given by catechetical classes annually were requested for the use of the General Synod's Board; these same to be credited on the congregational apportionment for that cause and a Permanent Committee on Christian Education, to co-operate with General Synod's Board, was created and constituted.

Throughout all the sessions of Synod there was manifested the spirit of hopefulness, confidence, brotherly good-will and helpfulness. The joy of fellowship in a great and far-reaching work for humanity and for Christ colored both the inspirational addresses and the daily legislation. Pastors and elders returned to their fields of routine labor knowing that they had seen a great light and that mutual respect and love had more closely bound both those who must needs go before and those who

✓ MORE REASONS WHY YOU WILL PREFER A NELSON BIBLE

It's so easy to find any book in a Nelson Bible! The patented Inside Cover Index (exclusively Nelson's) makes the locating of any book in the Bible an instant affair. And the Nelson guaranteed binding that makes your Bible last longer is a feature you will appreciate. There are King James Bibles, yes, but the



NELSON AMERICAN STANDARD BIBLE

reaches the heart through the understanding. The obscure meanings of the old Bible are made clear and unmistakable in this scholarly version. Be sure to find out about it, and mail the coupon today.

"All lovers of the Bible are indebted to the American Standard Bible for its richer translation."

From an earnest Bible student (name on request)

THOMAS NELSON & SONS

381-383 W. Fourth Ave., New York City

DEAR SIR: Kindly send me a FREE copy of your book entitled "The Wonderful Story," telling how the Bible came down through the ages. This does not obligate me in any way.

Name _____

Street No. _____

City _____

For Christmas Gifts Bibles - Testaments - Portions

Of Every Kind - In Every Language
For Home - Church - School - Missionary Work
AMERICAN BIBLE SOCIETY

Visit or write nearest agency

New York - New York Colored - Philadelphia
Washington - Richmond - Cincinnati - Chicago
Dallas - Denver - San Francisco

EARN \$25 WEEKLY SPARE TIME

Writing for newspapers, magazines. Experience unnecessary. Details FREE. Press Syndicate, 1296, St. Louis, Mo.

Married Women Wanted

2 Hours Per Week

We pay liberally for about 2 hours per week of your spare time. The only requirement is absolute honesty. Estimated average earnings \$4.50 per week. Do not reply if you are an agent or canvasser. Address: Mr. O'Connor, Dept. 36, 111 West 42nd Street, N. Y. City.

Just say "Tell me all about your spare time offer" and state how your home is lighted-Gas-Electricity-or Oil

WANT WORK AT HOME?

Earn \$20 to \$50 a week RETOUCHING photos. Men or women. No selling or canvassing. We teach you, at home, furnish working outfit and employment service. Write today.

ARTCRAFT STUDIOS
Dept. 76. 3900 Sheridan Road Chicago

BIG PROFITS For Your Church Organization

GOTTSCALK'S

METAL SPONGE

"The Modern Dish Cloth"

—WRITE FOR FULL INFORMATION—

METAL SPONGE SALES CORPORATION
DEPT. D LEHIGH AND MASCHER STREETS PHILA.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

Ursinus College

George L. Omwake, LL. D., President
SCHOLARSHIPS NEEDED

Endowments of from \$1,000 to \$5,000 or more, establishing perpetual scholarships for aiding struggling students facing rising costs.

Three ways to found scholarships: 1. By Gift in Cash—income immediately available. 2. By Gift in Cash Under Life-annuity Contract—income applicable at death of donor. 3. By Provision in Will—endowment effective after death.

Write for booklet, "Lasting Memorials."

Rev. James M. S. Isenberg, D. D.
Vice President

Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

WM. MANN IRVINE, PH.D., LL.D.,
President, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A.B., B.S. in Home Economics, and B.M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL. D., President

must with equal courage follow after; some to sow and some to reap; both, however, looking forward in hope to the time when they who sow and they who reap shall rejoice together.

—J. Rauch Stein, Stated Clerk.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor,
Room 416, Schaff Bldg.

The Woman's Missionary Society takes great pleasure in joining the many friends of the "Messenger" in congratulations and best wishes on this the occasion of its hundredth anniversary. Surely this celebration together with that of the tenth anniversary of the editor, the Rev. Paul S. Leinbach, call for great rejoicing and heartiest felicitations.

At Holyoke, Mass., the Guild girls are truly being of service. Recently, assisted by their counselor, Miss Louise Heinritz, they conducted the opening exercises at the Sunday School service. At another time they assisted in the Sunday School party by entertaining the little ones. On one Sunday afternoon, they went to the City Farm, where the pastor holds services every Sunday. They sang a number of songs, not only during the services, but also in the various wards. Necco wafers were distributed to the inmates. To the Winnebago School they sent a box containing face cloths, towels, soap, school companions, etc. They have sent gifts of money to the orphanages and rendered numerous other bits of service in addition to their regular gifts for the budget.

Since the Wyoming Classical G. M. G. Institute, held in Berwick on Nov. 12, Mrs. J. L. Snyder, Classical Guild Secretary, has heard from one of the Guilds the news that they have enrolled three new members.

Every Guild of the Classis was represented at the first Institute held by the G. M. G. of Mercersburg Classis on Nov. 14 in Trinity Church, Waynesboro, Pa., under the direction of the Classical Secretary of Guilds, Miss Beulah R. Henry. The W. M. S. of this district has, for a number of years, had the distinction of having one of the best attended Institutes in the Church, and if beginnings are an indication of what will follow the Guild is on its way to rank with its mother organization.

The program follows: Pantomime—Follow the Gleam; Solo—Take My Life—Blanche Flanagan; Scripture Lesson—Elizabeth Barnhart; Prayer—Nellie Fitz; Hymn—Jesus Calls Us O'er the Tumult; Greetings from Hostess Guild—Beulah R. Henry; Applying a Christian Spirit in the Home—Elizabeth Sanders; Applying a Christian Spirit in the School—Janet Zarger; Applying a Christian Spirit in the Community—Elizabeth Brindle; Applying a Christian Spirit as a Nation—Elizabeth L. Herberling; Solo—Ruth Benchoff; Keys That Unlock the Door—Miss Ruth Gillan; Thank Offering—Miss Belle Strickler; Song—The Story That Never Grows Old; Leadership—Mrs. E. B. Fahrney; Address—Mrs. H. D. Althouse; Offering; Solo—Nina Beaver; Report of Synodical Meeting—Mrs. H. W. Allison; Hymn—Jesus I Live to Thee; Prayer—the Rev. S. E. Lobach; Benediction.

Miss Mary Peacock, who has been chairman of the Wilson College Conference of Missions ever since its beginning, is seriously ill in Misericordia Hospital, 54th and Cedar Ave., Philadelphia, Pa. Friends who have visited her say that in spite of her illness Miss Peacock is her same cheerful self. We feel sure that a word of greeting from Wilson College folk will be much ap-

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNSYLVANIA
A. B. and B. S. Degrees
accredited by

The State Department
Wholesome Home and College Life on a beautiful 70-acre campus. Department of Religious Education and Social Service especially commended by our Church Leaders.

WILLIAM F. CURTIS, Litt. D.,
President

Franklin and Marshall Academy

Lancaster Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College Salisbury, N. C.

Of forty colleges in North Carolina, Catawba's physical equipment ranks among the first ten.

There are larger faculties, but none stronger or better qualified than Catawba's staff of thirty.

Catawba is no longer a "small" college, but is rapidly approaching the necessity of limiting its student body.

Easily accessible location.

Very reasonable rates.

Write for catalog and view booklet.

preciated, especially at this holiday season of the year.

BOOK REVIEWS

Classical Tradition in Poetry. By Gilbert Murray. Harvard University Press, 1927. \$3.00.

Sir Gilbert Murray is a remarkable man. It is doubtful if the English-speaking world has another quite like him. A citizen who takes great interest in the civic affairs of his own city, a man loved as well as admired by his students, a friend whose hospitality is a golden memory to the multitudes who have been his guests at "Yatcombe," on Boars Hill, the President of the League of Nations Union and the member of important committees at Geneva, Professor Murray is a potent force in the social and national life of the Empire. But, above all, Gilbert Murray is a classical scholar, albeit a man of almost unique genius as well as of profound knowledge, and Harvard University is to be congratulated upon securing Oxford's Regius Professor of Greek as the first lecturer on the new and prophetic Eliot Norton Chair of Poetry. The above named volume contains the substance of the lectures delivered at Harvard last winter. Every thoughtful layman will want a copy of this book; every vital preacher must have it. In all there are nine lectures and a very helpful index. The

"Classical Tradition in Poetry" is itself a classic. Few moderns can use the English tongue as Sir Gilbert uses it. From a cultural standpoint this volume has few equals among modern books. If we were to divorce religion from culture—and who can?—we would likely say that this is not a religious book. Emphatically it is not a volume of homiletical candies! Nevertheless, even from a strictly religious point of view, this book is vital and suggestive. The reason is clear: Every great poet has been a preacher and every great preacher a poet. In poetry, as in religion, the Good, the Beautiful and the True are one. Sir Gilbert's allusions to Christianity's influence upon great poetry may seem disappointing. Again the reason is clear. Sir Gilbert does not give primary consideration to the hymns of the Church and, as is well known, great poetry centers about the Heroic and men have revealed less passion for ethical and spiritual heroism than they have for the heroism of the Soldier and the Knight. It is most interesting, however, to trace the influence of Christianity's "Heroic Age," the age of the Martyrs, upon great poetry. But why should I proceed? This book must be read, not described.

H. D. McKeenan

DR. ANSELM V. HIESTER

When death struck down Dr. Anselm Vinet Hiester, it removed one of the really big men from the faculty of Franklin and Marshall College.

The venerable Dr. George Fulmer Mull, now emeritus professor, was wont to tell his classes in days of yore that college undergraduates are unable to judge the real merits of their teachers until they have left the walls of learning and spent years in a busy world.

While in college students tend to prefer the instructor who is "easy"—the teacher who expects them to work, but who fails to know when they don't work. Such a teacher is often immensely popular and hailed upon the campus as a "good fellow." But he is not the professor the alumni seek for felicitation when they return to the campus at commencement time; he is not the teacher they remember with the greatest respect as they mature in years and find that efficiency exists in teaching to just as great degree as it does in business.

Dr. Hiester was the type of college professor who made students work. And the students knew it back in 1900 or 1910 just as those who were sufficiently fortunate to be in his last classes knew it. When you entered the room in which social sciences were taught in Old Main Hall, it behooved you to have the lesson of the day well in hand. If you spent the previous night in pleasure, Dr. Hiester knew it when your turn to recite appeared on the roll.

There was no bluffing in those classes—there is no bluffing in any classroom where the teacher seriously regards the business of teaching. Such a teacher considers the lessons of the day as something to be learned—not glossed over between sixty minutes on the clock. And such a professor to the nth degree was Anselm Vinet Hiester. He possessed the ultimate respect of every student during their undergraduate days and he retained that respect when those undergraduates became alumni, and until his dying day.

The "News Journal" recognizes a distinct personal loss in his passing and pays him the tribute which every alumnus of Franklin and Marshall owes to a member of the faculty who believes that boys come to college to work.

Possessing a brilliant mind and an unusual capacity for work himself, Dr. Hiester instilled into the lives of boys who came under his instruction a desire for study. And that is the real function of a college and its faculty members.

Hundreds of his former students pause to revere the memory of a man who taught them not only political economy and social science, but the fundamental principles of educational discipline.

Franklin and Marshall will miss him because Franklin and Marshall is a greater and better college by reason of his having been on its faculty since 1892.

To the members of Dr. Hiester's family we extend sincere sympathy.—(Editorial in Lancaster, Pa., "News Journal.")

OBITUARY

DR. ANSELM V. HIESTER

Franklin and Marshall College and the community of Lancaster mourn the sudden death, on Nov. 18, of one of its most prominent and influential men in the person of Dr. Anselm V. Hiester, Professor of Political and Social Science at the college for the past 35 years. The college sustains a heavy loss in the death of Dr. Hiester, and members of the faculty, student body and hundreds of alumni and friends, sorrow over the passing of their honored collaborator, teacher and friend.

Dr. and Mrs. Hiester were on their way to the meeting of the Clio Society, in the Iris Club, and had motored from their home, 320 Race Avenue. Dr. Hiester had parked his machine and as he stopped to inspect the lights, Mrs. Hiester walked on slowly. She turned a minute later and saw her husband grasping an iron fence. Dr. Hiester was assisted into a nearby home and Dr. T. B. Appel summoned, but Dr. Hiester passed away in a few minutes, a victim of a severe heart attack. Dr. Hiester's health had been failing during the past five years, but on that evening he was feeling well and looked forward with keen interest to the Clio meeting.

Anselm V. Hiester was born at Annville, Lebanon County, Pa., Nov. 27, 1866. He came from a family that has been prominent in Pennsylvania history, one of his forefathers being Governor Hiester and his father, Dr. Jonathan E. Hiester, long a prominent clergyman of Lebanon County. He held the degree of Bachelor of Science from Lebanon Valley College, where he graduated in 1887. In 1889 he secured the degree of Bachelor of Arts at Franklin and Marshall College. After leaving college, Dr. Hiester taught mathematics in Palatinate College, Myerstown, for two years. In 1892, he was given the degree of Master of Arts from New York University. After studying at the Union Theological Seminary in New York for two years, he went to the Theological Seminary in Lancaster, at the same time holding an instructorship in mathematics and German in Franklin and Marshall College. He was graduated from the Seminary in 1894. After holding the position of Assistant Professor of Mathematics at Franklin and Marshall for two years, he obtained a leave of absence to accept a fellowship in Sociology in Columbia University. He returned to Franklin and Marshall in the fall of 1898 as Professor of Political Science and Assistant Professor of German and Mathematics. He was relieved of the teaching of these two latter subjects, and since 1907 has confined himself to the teaching of Sociology, Economics and Politics, being recognized as one of the greatest teachers in the social sciences in the country, his lectures being noted for their clarity, their intellectual force and conscientiousness. In 1905 he was ordained to the Christian ministry, as assistant pastor of St. Stephen's Church, Lancaster. The honorary degree of Doctor of Science was conferred upon him in 1913 by Ursinus College. Since 1915, Dr. Hiester has served as registrar of graduate courses at the college.

Dr. Hiester was undoubtedly one of the

Let Cuticura Soap Keep Your Skin Fresh and Youthful

Sample Soap, Ointment, Talcum free. Address: Cuticura Laboratories, Dept. J, Malden, Mass.

TREASURE for Bible Lovers

TREASURES are not always made up of gold and precious stones so that "thieves break in." For defenders of the faith, for Bible students and lovers, there is no greater treasure than a clear unfolding of the Apocalypse. The author of this treasured book writes with an easy charm, and you will enjoy every minute of reading it. It combines easy reading, a beautiful binding, an author who has mastered the original languages of the Scriptures, and a new but sound approach to an absorbing study.

The Apocalypse of Jesus Christ

By WILLIAM MCKNIGHT, D.D.

"You have followed a sound and wholesome line."—A. T. Robertson.

The author has mastered the art of combining deep learning with ability to interest and grip the reader.—The Sunday School Times.

I have been greatly refreshed by it.—Professor J. Gresham Machen, D.D.

The orthodox reader will rejoice in his conclusions and the modernist will have difficulty in controverting them.—United Presbyterian.

A work that the unlettered, average man can easily understand and enjoy.—Christian Standard.

Price only \$3.00 postpaid

HAMILTON BROTHERS

103 Hamilton Place, Boston

"Tuxie" WARMS YOUR BED

ELECTRIC BLANKET OWNERS NOTICE
"Tuxie" make sleeping porches and cold beds safe. Automatic Electric "Tuxie" \$50, complete. Useful gift. Electric Blanket owners send \$10 for "Tuxie" regulator. Buy a Philadelphia SAFETY Electric Blanket or Pad. Cuts off if you fall asleep. Physicians' inventions. Results in many stubborn cases. Satisfaction or money back in 24 hours. Representatives wanted.

MAGNETIC LIFE BLANKET CO.
Dept. R. C., 2444 Emerald St., Philadelphia, Pa.

WISDOM IN SMALL DOSES

By Dr. John Andrew Holmes

Author, "The Prodigal Son Ten Years Later"

"John Andrew Holmes is a master of epigrams. They crack like rifle shots as they hit the follies and absurdities of folks, stinging them with the sudden surprise of truth and making them think. Sometimes a whole sermon is packed into a single flashing line, so alive and pointed that it is impossible to forget it."—From an editorial in the Christian Century.

Price, \$2.00, postpaid

THE UNIVERSITY PUBLISHING CO.

Chicago

New York

2126 Prairie St.

239 Fourth Ave.

most popular members of the faculty among the Alumni. In time of service he was the oldest active professor and ever since his graduation from the college he has been intimately associated with the welfare and work of the institution. Dr. Hiester was the type of professor who made students work, and he possessed the ultimate respect of every student during



Rev. Professor Anselm Vinet Hiestler, Ph.D., Sc.D.

undergraduate days, retaining that respect when they became Alumni. Possessing strong convictions, a brilliant mind and an unusual capacity for work himself, Dr. Hiestler instilled into the lives of boys who came under his instruction, a desire for study. As his colleague, Dr. E. E. Kresge, says: "Dr. Hiestler was not only an able teacher, but also a good man. He taught not only by what he said and did in the classroom, but also by what he was and did on the campus and in the community. Fortunate is the College that has had such a man and such a teacher for so long a time!" The "Lancaster Intelligencer" adds: "He was a man who said what he thought, regardless of consequences, but he always spoke the truth in love, and by his frankness and fearlessness won the admiration of all who knew him. He lived a life of service well rendered, of honor well earned. As a teacher of the principles of right human living in the world that now is, and a firm believer in the reality of the better life that is to be, he exemplified a strong and sincere manhood whose influence for good will abide."

Dr. Hiestler is survived by his wife, (nee Miss Minnie Morgan); one son, Ernest, a teacher in the Glassboro, N. J. High School; and one daughter, Marian, a special student at Drexel Institute, Philadelphia; a brother, Ambrose Hiestler, Annville Pa.; and a sister, who resides in York. The body of Dr. Hiestler was laid to rest in the beautiful Greenwood Cemetery, Lancaster. Notable tributes were paid to his memory at the largely attended and impressive funeral services at the College Chapel on Nov. 22. President Henry H. Apple had charge. The discourse was preached by Dr. H. M. J. Klein. Drs. Geo. F. Mull, Theo. F. Herman, and others participated. The student body most impressively manifested their keen sense of loss in the sudden death of this beloved teacher.

DAVID O. MADER

David O. Mader, proprietor of the Standard Boiler Works, Lebanon, Pa., peacefully passed away from a stroke on October 14. He was educated in the public schools at Lebanon and at Palatinate College. He was very active in all the affairs of Tabor Reformed Church, of which he was a pioneer member. He taught a S. S. class for many years, served as a deacon and elder, and was a member of the consistory at the time of his death. He was also a member of the Executive Board of the Reformed Church.

Mr. Mader was active in civic affairs also. He served as School Director, was a former School Board President, was a charter member of Kiwanis, a Director of the local Y. M. C. A., Director of the Associated Charities, Lebanon Club, and belonged to Masonic fraternities, being a member of Rajah Shrine. Mr. Mader has been a reader and subscriber to the "Re-

Better Bible Schools

FIND a church without a live and growing Bible School, and you have found a church that is missing one of its greatest opportunities, the salvation and training of the next generation. One of the surest signs of a church that is standing still, or actually declining, is a Bible School that is steadily growing smaller. Often, in such a case, it seems difficult to stem the tide, and many who have the welfare of their Bible Schools at heart have been perplexed, when, seemingly, all the effort to make the programs attractive and helpful meets with failure. As they look at other schools, it appears sometimes as though much more is accomplished with less effort. The secret may not always be equipment, and yet in every case it will be worth while to consider carefully the distinct advantages that may be gained, and the labor and time in routine things that may be saved for more important duties, through the use of carefully chosen equipment and accessories.

Many will recall some of the difficulties they had, as children, in visualizing the great march of the Children of Israel through the wilderness, or other well-known Bible stories. Think what it would have meant to have had beautiful and accurate pictures of the country and the people to accompany the study of the Word. More and more those engaged in teaching children are realizing the importance of the eyegate in reaching the child's mind, and that Bible School is wise that makes use of the stereopticon and Bible motion pictures to drive home the great truths of the Word. There are thousands of views for stereopticons dealing with Bible subjects, and large libraries of carefully selected scenic motion picture films, suitable for church use, are available at a cost that is not beyond the average Bible School.

The best teaching and class work are secured only in quiet and freedom from outside distractions. Without the separation of classes this is impossible, but movable partitions have solved the problem of individual classrooms. Such partitions are adaptable to old buildings as well as new, permitting the school to hold its opening and closing exercises together, and yet have all the advantages of separate classrooms for the lesson.

Church Equipment Service, this new feature of the "Reformed Church Messenger," appears in the first issue of each month. If you have any questions or problems concerning the purchase of church equipment that is not offered in the adjacent columns, full information will be promptly furnished if you will write to Church Equipment Service, the "Reformed Church Messenger," 15th and Race Streets, Schaff Building, Philadelphia, Pa.

formed Church Messenger" for many years, and always appreciated the contents of his favorite Church paper. The funeral services were largely attended. Dr. W. D. Happel, assisted by Dr. I. C. Fisher, had charge. A male quartette of Tabor Church sang, "Jesus, Lover of My Soul" and "Lead, Kindly Light," two favorites of Mr. Mader. He is survived by his widow, Lila Eberly, and two children, David E. and Elizabeth C. Dr. Elias R. Mader is a brother. Members of the consistory were pall-bearers, and interment was made in Kimmerling's Cemetery.

JOHN W. RUNKLE

Stricken while seated in a chair in his office of the County Jail, John W. Runkle, Sheriff of Snyder County, died about eleven o'clock on Nov. 12. Sheriff Runkle suffered a stroke of apoplexy several years ago and his health has been seriously affected since that time. He was a son of Daniel Runkle, a farmer of Centre County, a native of Berks County, and who is now deceased, and Suzanna (Grossman) Runkle, who was born in Centre County.

Sheriff John Wesley Runkle was born June 11, 1852, at Spring Mills, in Centre County, where he attended the public schools, and afterwards graduated at Penn Hall Academy. He taught in the Centre County public schools for five years, and

Church Equipment Service



DEAGAN Tubular Bell Tower Chimes

The one most beautiful form of memorial

J. C. DEAGAN, Inc.
108 Deagan Bldg., Chicago

PLAYED DIRECT FROM ORGAN CONSOLE

Thompson's Chain Reference Bible

Most helpful Bible published for use by ministers, Sunday School teachers, Bible class leaders, scholars and Christian people everywhere. Only Bible with Text Cyclopaedia which classifies under easy subject headings over 100,000 chain reference topics together with general Bible information, dictionary material, biographical sketches, selected Bible readings and comprehensive treatment of doctrines, places, manners and customs.

Write today for illustrated booklet and free trial offer.

AGENTS ASK FOR PROFIT PLAN

B. B. KIRKBRIDE BIBLE COMPANY
R-224 Meridian Life Bldg., Indianapolis, Indiana

SINGS THE GOSPEL INTO PEOPLE'S HEARTS Drives Out Fear—Plants the Word

107 Inspiring Gospel Songs by Stebbins, Harkness, Sankey, Gabriel, Tovey, Hooker, et al., entitled

"HYMNS FROM THE HEART"

By Mrs. James Henry Larson, Editor, Voice Student, Boston, New York and Paris.

Price per 100, \$12.50. Send 25 cents for single copy or request returnable inspection copy FREE.

Rev. J. H. Larson, Lake Geneva, Wisconsin

BLYMYER Church BELLS

Eloquent Enduring Inexpensive

Increase your Church attendance by installing a mellow-toned BLYMYER BELL. Now used by thousands of Churches. Recommendations furnished. Satisfaction guaranteed.

Send for latest pictorial Catalogue

THE JOHN B. MORRIS FOUNDRY CO.
Proprietors Cincinnati Bell Foundry
DEPT. S-108 CINCINNATI, OHIO Established 1832

then entered the mercantile business in Middleburg, continuing therein for twenty years. During the administrations both of President Grover Cleveland and President Woodrow Wilson, he served nine years as Postmaster of Middleburg. A Democrat in his political affiliations, Mr. Runkle was the second member of that party to hold the office of Sheriff (Reuben Drees being the first) his election taking place in November 1923.

He was married February 1, 1883 to Elizabeth Stahlnecker, who died about 20 years ago. He is survived by one daughter, Mrs. Geo. D. Witmer, of Selinsgrove, four sons, Carl E., of Altoona, Calvin C., a merchant in Winter Haven, Fla., Kemer H., of Williamsport, and Cyril F., of Middleburg, and two brothers, L. Calvin, of Shamokin, and Dan F., of Spring Mills.

Mr. Runkle served in public life for almost 50 years. During this time he was very active in the Reformed Church, serving as deacon and later as elder. He taught a bible class for almost 30 years. It was not a rare occurrence for the Sheriff to bring several of his charges to worship. He saw some good in the prodigal and the outcast. Services were held from his late residence and burial was made in the Glendale Cemetery. His pastor was assisted by Rev. M. C. Drum, of the Lutheran Church.

—W. W. E.